

# Lexical Aids for Students of New Testament Greek

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οὐ πολλὰ ἄλλὰ πολὺ 'not quantity but quality'

(literally, 'not many things but much')

μελέτη τὸ πᾶν 'practice makes perfect'

(literally, 'practice [is] everything')

## PREFACE

According to the psychologist, man learns by associating the new with the old, the strange with the familiar. In studying a foreign language, therefore, the beginner will do well to observe whatever similarities may exist between his own and the other language.

Part I of the following *Lexical Aids* makes use of this principle of associative learning by supplying, after the English definitions of Greek words, such English derivatives as may be of assistance in remembering the meaning of the Greek vocabulary. The Greek words in the list, furthermore, have been selected and arranged in accord with their frequency in the New Testament.

Part II makes a different application of the same psychological principle. Here are exhibited the family relationships among words of frequent and less frequent occurrence. After a student has become acquainted with a minimum working vocabulary of words which occur many times in the New Testament he can make more rapid progress in acquiring a larger vocabulary by learning such additional words as resemble in general meaning and form those which he already knows.

What proportion of attention should be devoted to Part I ('Words Classified according to Their Frequency') before beginning to employ at the same time Part II ('Words Classified according to Their Root') can be determined on the basis of economy of time and effort. A judicious and faithful use of both Parts will speed the day when the beginner can read the Greek Testament with pleasure and profit.

The author wishes to express his deep gratitude to four graduate students at Princeton Theological Seminary for their assistance in proofreading the typescript. They are Mr. Irvin W. Batdorf, Teaching Fellow in New Testament; Mr. Willard A. Beling, Teaching Fellow in Old Testament; Mr. Henry Voogd, Teaching Fellow in Old Testament; and Mr. Lawrence E. Yates, formerly Student Assistant in New Testament Greek at Presbyterian College, Montreal.

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#### Preface to the Enlarged Edition

At the time of the sixth printing of this little book, it is appropriate to accede to the requests of some who have used it in the classroom that future printings include a list of the principal parts of verbs which occur most frequently in the New Testament. Accordingly, Appendix IV has been added to this enlarged edition. Furthermore, in order to provide assistance in another area of New Testament lexicography, a list is given in Appendix V of all the nouns of the second declension which end in -ος and which are feminine in gender.

Perhaps it may be confessed here that the Greek couplet which stands at the foot of the last page is doubly appropriate -- no less for the compiler than for the user of this booklet. This colophon, with which many a weary scribe in the Middle Ages brought his manuscript to a close, may be rendered, 'As strangers rejoice to see their native land, so also is the end of a book to those who labor!'

December 16, 1954

BRUCE M. METZGER

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## PART I

### WORDS CLASSIFIED ACCORDING TO THEIR FREQUENCY

According to J. H. Thayer's *Greek-English Lexicon of the New Testament* (p. xviii), the Greek New Testament makes use of 5594 different words. More than one half of these occur only once, twice, or thrice. Of the remainder, nearly eleven hundred appear in the New Testament ten times or more. All of these, with the exception of proper names,<sup>1</sup> are included in the following word list and are arranged in descending order of their frequency.

The usefulness of such a list is obvious. By consulting it the beginner will not, so to speak, waste his time memorizing words which occur only rarely in the New Testament. He can be assured that when he has learned, say, the first 510 words of the list he then knows *all* of the words (other than the proper names) which occur at least 25 times in the New Testament.

The beginner of any foreign language always finds it easier to acquire a working knowledge of the vocabulary if he is shown parallels between it and his own language. Though several grammars for beginners of Classical Greek are provided with such mnemonic aids (as, for example, the grammars by H. L. Crosby and J. N. Schaeffer, and by A. S. Way), grammarians of New Testament Greek have been slow in adopting this pedagogically sound procedure. As a start in this direction there

<sup>1</sup> As a rule the proper names in the Greek New Testament so closely resemble the corresponding names in English as to occasion very little difficulty of recognition. A table of equivalent letters in transliteration is given below on pages 3 f.

have been added to the following frequency word list such English derivatives as seemed likely to prove helpful to the student of New Testament Greek. It need scarcely be mentioned that not every Greek word has an English derivative. Nevertheless, a surprisingly large proportion of the following words can be supplied with more or less well-known English derivatives.<sup>2</sup>

The derivative, which is italicized and enclosed within parentheses, is not to be confused with the definition of the Greek word. The definition is to be memorized; the derivative is intended to be of assistance in remembering the definition. Although many other examples of English derivations from these Greek words might have been cited, those which are given were chosen with an eye to the probable interests of the type of student who will make use of this list. That is, whenever it was possible to do so, derivatives were provided which involve theological, ecclesiastical, or patristic terminology.

In some instances the derivative is not direct but is from a closely related word in Greek. In these cases the English word is introduced by the abbreviation 'cf.' (= 'compare'). Thus, for example, the definition of the noun διδάσκαλος is followed by '(cf. *didactic*),' for, although no noun in English is a direct derivative of διδάσκαλος, the adjective *didactic*, being derived from a closely related Greek word (διδασκτικός), will serve as a mnemonic aid in remembering the meaning of διδάσκαλος. In a few instances, when not even this sort of indirect derivative is available in English, a cognate word is cited. Thus, after the definition of πατήρ one finds '(akin to *paternal*),' for *paternal* closely resembles πατήρ because the English word is derived from the Latin *pater* which

<sup>2</sup> To be exact, 447 of the 1055 words which occur ten times or more are provided with English derivatives. This is about 42 per cent.

in turn is a cognate of the Greek word.<sup>3</sup>

Attention may be called to the occasional use of a word or phrase enclosed within parentheses in conjunction with the definition of a Greek word. Thus, ἀποστέλλω is defined 'I send (with a commission).' The words within parentheses will not be confused with the English derivative, for the latter is in every case printed in italics. Again, it will be observed that a semi-colon is used (1) to separate quite diverse English definitions of the same Greek word, and (2) to separate two or more English derivatives from one another.

The following table of equivalent letters and diphthongs will be of assistance in learning to become aware of many English derivatives other than those which are cited by way of example. The Greek letters whose transliteration is immediately obvious are not included.

CONSONANTS		
Greek	English	Examples
ΥΥ	ng	εὐαγγέλιον, <i>evangel</i>
Ζ	z	ζωή, <i>Zoe</i>
κ	c (sometimes k) <sup>4</sup>	ἐκκλησία, <i>ecclesiastic</i> κινέω, <i>kinetic</i> εἰκών, <i>icon</i> (also <i>ikon</i> )
Ξ	x	ξύλον, <i>xylophone</i>
Φ	ph	φωνή, <i>-phone</i>
Χ	ch	εὐχαριστία, <i>Eucharist</i>
Ψ	ps	ψεύδομαι, <i>pseudo-</i>

<sup>3</sup> For further information regarding cognate words, see Appendix I.

<sup>4</sup> In general when a Greek word has entered English through Latin it has c for kappa; when it has come direct, it has k.

## VOWELS AND DIPHTHONGS

Greek	English	Examples
η	e	ζωή, <i>Zoe</i>
(initial) ι (followed by a vowel)	j	ἰῶτα, <i>jot</i> , Ἰησοῦς, <i>Jesus</i>
υ	y	ψυχή, <i>psyche</i>
αι	e (or ae)	αἷμα, <i>hemoglobin</i> (or <i>haemo-</i> )
ει	i (or ei)	εἰκόν, <i>icon</i> δεικνυμι, <i>deictic</i>
ευ	eu, before a vowel, ev	εὖ + φημί, <i>euphemism</i> εὐαγγέλιον, <i>evangel</i>
οι	e (or oe)	οἰκουμενικός, <i>ecumenical</i> (also <i>oecumenical</i> )
ου	u	οὐ + τόπος, <i>Utopia</i>
(final) ια (frequently)	y	εὐλογία, <i>eulogy</i>

A few observations as to the most efficient ways in which to use the following word lists may not be out of place. The usual and time-tested procedure is to concentrate on a Greek word and to repeat it to oneself over and over again with the English definition. In doing so one should be careful always to put the stress on the syllable of the Greek word which carries the accent mark. Otherwise, if, for instance, ἀδελφός be pronounced *a'del-fos* today, and *a-del'fos* tomorrow, and *a-del-fos'* at another time, the labor of learning the one Greek word is practically tripled.

Likewise of great importance in the proper pronunciation of Greek words is a knowledge of the rules governing their division into syllables. These principles are simple. There are as many syllables in a Greek word as separate vowels or diphthongs. (1) A single consonant standing between two vowels in



one word belongs with the second vowel, as ἄ-γά-πη. (2) A group of consonants that can begin a word (which may be seen from a lexicon), and a group formed by a consonant followed by μ or ν, belongs with the second vowel. (3) A group of consonants that cannot begin a word is divided between two syllables, as ἐλ-πίς, ἄ-μαρ-τά-νω. Doubled consonants are divided, as θα-λασ-σα. (4) Compound words divide at the point of union, as εἰς-φέρω, συν-έχω.

Another exceedingly helpful method of learning a foreign language is to write the unfamiliar words. Indeed, according to the author of a popular treatise on the study of languages, this method ought to be practiced by every one learning a new language. Frederick Bodmer declares, 'Pen (or pencil) and paper are essential help. We are most apt to forget what we take in by ear, least likely to forget what we learn by touch. No one who has learned to swim or cycle forgets the trick of doing so.'<sup>5</sup> Most students discover that the effort of writing helps to fix their attention on the task at hand and thus impresses the new words more firmly in their memory. It is recommended that, in order to gain the greatest benefit from the word lists, the student utilize both the oral and the written discipline. Moreover, in addition to memorizing lists of words, the highest degree of proficiency in translating the New Testament can be attained only if long sections of the text be read, preferably aloud.

In counting the frequency of Greek words in the New Testament, the author has utilized W. F. Moulton and A. S. Geden's *A Concordance to the Greek Testament* (2nd ed., Edinburgh, 1899). It may be mentioned that Moulton and Geden's orthography

<sup>5</sup> *The Loom of Language* (New York, 1944), p. 28.

follows that of Westcott and Hort in their edition of the Greek New Testament.

The definitions have been purposely kept brief and pointed, yet it is hoped that no denotation which occurs with any degree of frequency has been neglected. For further information as to various connotations and nuances of meaning, the following standard lexicons may be consulted.

Abbott-Smith, G., *A Manual Greek Lexicon of the New Testament* (3rd ed., Edinburgh, 1937).

Reasonably complete and not unwieldy, but does not make full use of new material.

Arndt, William F., and Gingrich, F. Wilbur, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, a translation and adaptation of Walter Bauer's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments usw.*, 4te Aufl., Berlin, 1949-52 (Chicago and Cambridge, 1957).

Best of New Testament lexicons, with rich bibliographical data.

Cremer, Hermann, *Biblisch-theologisches Wörterbuch der neutestamentlichen Gräzität* (11th ed., edited by Julius Kögel, Gotha, 1923); *Biblico-Theological Lexicon of New Testament Greek* (3rd English ed., translated from the German of the 2nd ed., with additional matter and corrections by the author, Edinburgh, 1880); and *Supplement to Biblico-Theological Lexicon of New Testament Greek* (Edinburgh, 1886).

Though superseded by Kittel, contains much valuable material.

Kittel, Gerhard (ed.), *Theologisches Wörterbuch zum Neuen Testament* (Stuttgart, 1933—).

Combines strict philological accuracy with theological insight; unparalleled source of information.

Liddell, H. G., and Scott, Robert, *A Greek-English Lexicon*,  
new ed., revised and augmented throughout by H. S.

Jones, assisted by Robert McKenzie (Oxford, 1925-1940).

The standard lexicon of classical Greek. The preceding edition (the 8th) is more serviceable for learning the usage of early ecclesiastical writers.

Moulton, J. H., and Milligan, George, *The Vocabulary of the Greek Testament Illustrated from the Papyri and other Non-literary Sources* (London, 1914-1929; one vol. ed., 1930).

Defines only those words on which the editors found fresh information in the papyri and other non-literary sources; unsurpassed in its field.

Preisigke, Friedrich, *Wörterbuch der griechischen Papyrusurkunden mit Einschluss der griechischen Inschriften, Aufschriften, Ostraka, Mumienbilder, usw., aus Ägypten* (Berlin, 1925-1931).

A general lexicon of the papyri.

Sophocles, E. A., *Greek Lexicon of the Roman and Byzantine Periods (from B.C.146 to A.D.1100)* (Memorial ed., New York, 1887).

Old and occasionally disappointing, but the only one-volume lexicon covering the field.

Souter, Alexander, *A Pocket Lexicon to the Greek New Testament* (Oxford, 1916).

Fresh, vivid definitions; its faults are those of extreme brevity and lack of helps for locating forms.

Thayer, J. H., *A Greek-English Lexicon of the New Testament* (Corrected ed., New York, 1889).

For several generations the best general lexicon for the pastor, but now superseded by Arndt and Gingrich's translation of Bauer.

Zorell, Franciscus, *Lexicon Graecum Novi Testamenti* (2nd ed., Paris, 1931).

A useful Greek to Latin lexicon by a capable Jesuit scholar.

## WORDS OCCURRING MORE THAN 500 TIMES

ἄνθρωπος, -ου, ὁ, a man

ἀπό, with the gen., from (apostasy, standing [στηναί] off from)

αὐτός, -ή, -ό, himself, herself, itself, same; he, she, it

(autosoterism, the doctrine that man is saved by his own efforts or character)

γάρ, for

γίνομαι, I become, am

δέ, but, and

διά, with the gen., through; with the acc., on account of

(diameter, measure across or through)

ἐγώ, I (ego)

εἰμί, I am

εἶπον, I said (cf. epic)

εἰς, with the acc., into (eisegesis, faulty interpretation of a text by reading into it one's own ideas)

ἐκ, ἐξ, with the gen., out of, from (ecstasy, state of being [literally, standing, στηναί] out of one's senses; exodus, a going [literally, a way, ὁδός] out)

ἐν, with the dat., in (enthusiast, one possessed or inspired by a god [ἐνθεος])

ἐπί, with the gen., over, on, at the time of; with the dat., on the basis of, at; with the acc., on, to, against (epidermis, upon the skin [δέρμα])

ἔρχομαι, I come, go

ἔχω, I have, hold

θεός, -οῦ, ὁ, a god, God (theology)

ἵνα, in order that, that

καί, and, even, also

κατά, with the gen., down from, against; with the acc., according to, throughout, during (cataclysm, a washing down or against)

κύριος, -ου, ὁ, a lord, the Lord

λέγω, I say, speak (all words ending in -ologue or -ology)

μή, not, lest

ὁ, ἡ, τό, the

ὅς, ἥ, ὅ, who, which

οὗτος, αὕτη, τοῦτο, this; he, her, it

ὅτι, that, because

οὐ, οὐκ, οὐχ, not (utopia, no place [τόπος])

πᾶς, πᾶσα, πᾶν, every, all (Pan-American)

ποιέω, I do, make (poem; pharmacopoeia, making of drugs)

πρός, with the acc., to, towards, with (proselyte, one who has come [root of ἐλθεῖν] to another religion)

σύ, thou

τίς, τί, who? what? which? why?

τις, τι, someone, something, a certain one, a certain thing, anyone, anything

ὥς, as, that, how, about

#### WORDS OCCURRING 201 TO 500 TIMES

ἅγιος, -α, -ον, holy; plural as a noun, the saints (Hagio-grapha, the books of the Hebrew Scriptures not included under the Law and the Prophets)

ἀδελφός, -ου, ὁ, brother (Philadelphia, [city of] brotherly love [φιλία])

ἀκούω, I hear (acoustics)

ἀλλά, but, except

άνήρ, άνδρός, ὁ, a man (polyandry, having many husbands)

ἀποκρίνομαι, *I answer*

γῆ, γῆς, ἡ, *the earth (geopolitics)*

γινώσκω, *I come to know, learn, know, realize*

γυνή, γυναικός, ἡ, *a woman, wife (misogynist, a woman hater [μισέω])*

δίδωμι, *I give (antidote)*

δύναμαι, *I am powerful, able (cf. dynamite)*

ἐάν, *if*

ἐαυτοῦ, *of himself*

εἰ, *if*

εἶδον, *I saw (idea)*

εἶς, μία, ἓν, *one (henotheism, belief in one God without asserting that he is the only God)*

ἐκεῖνος, -η, -ο, *that*

ἐξέρχομαι, *I go out*

θέλω, *I will, wish, desire (Monothelite, one who holds that Christ has but one will, the divine; condemned by the Sixth General Council A.D. 680)*

ἢ, *or*

ἡμέρα, -ας, ἡ, *a day (ephemeral, for [ἐφ' (=ἐπί)] a day)*

λαλέω, *I speak (cf. glossolalia, the gift of speaking in tongues [I Cor. 14])*

λαμβάνω, *I take, receive (epilepsy, a taking or seizing upon)*

λόγος, -ου, ὁ, *a word, the Word (logic)*

μαθητής, -οῦ, ὁ, *a disciple*

μετά, *with the gen., with; with the acc., after (metaphysics, beyond or after [Aristotle's treatise on] physics)*

οἶδα, *I know*

ὄνομα, -ατος, τό, *a name (onomatopoeia, making [ποιεῖν] a name or word [in imitation of natural sounds], as 'buzz')*

οὐδεὶς, οὐδεμία, οὐδέν, *no one, none, nothing, no*

οὖν, *therefore, then, accordingly*

οὐρανός, -οῦ, ὁ, *heaven* (the planet *Uranus*; the element *uranium*)

οὕτως, *thus*

πατήρ, πατρός, ὁ, *father* (akin to *paternal*)

περί, with the gen., *concerning, about*; with the acc., *around* (*perimeter, measure around*)

πιστεύω, *I have faith (in), believe*

πίστις, -εως, ἡ, *faith, belief, trust*

πνεῦμα, -ατος, τό, *a spirit, the Spirit* (*pneumatology, the doctrine of the Holy Spirit*)

πολύς, πολλή, πολύ, *much; plural, many* (*polytheism*)

υἱός, -οῦ, ὁ, *a son*

ὑπό, with the gen., *by*; with the acc., *under* (*hypodermic, under the skin* [δέρμα])

#### WORDS OCCURRING 151 TO 200 TIMES

ἄγγελος, -ου, ὁ, *a messenger, an angel* (*angel*)

ἁμαρτία, -ας, ἡ, *a sin, sin* (*hamartiology, the doctrine of sin*)

ἄν, an untranslatable word, the effect of which is to make a statement contingent which would otherwise be definite

βασιλεία, -ας, ἡ, *a kingdom*

γράφω, *I write* (*palaeography, the study of ancient* [παλαιός] *writing and manuscripts*)

δόξα, -ης, ἡ, *glory* (*doxology*)

ἔθνος, -ους, τό, *a nation; plural, the Gentiles* (*ethnology*)

εἰσέρχομαι, *I go or come in or into, enter*

ἔργον, -ου, τό, *work* (*energy*)

ἐσθίω, *I eat* (*anthropophagous, man-eating* [aorist, φαγεῖν])

εὐρίσκω, *I find* (*heuristic, the method in education by which*

a pupil is set to find out things for himself; *eureka*,

'I have found [it], -- *Archimedes*

ἵστημι, *I cause to stand, I stand*

καθώς, *as, even as*

καρδία, -ας, ἡ, *the heart (cardiac)*

κόσμος, -ου, ὁ, *the world (cosmic, cosmos)*

μέγας, μεγάλη, μέγα, *large, great (megaphone; omega [literally, great 'o'])*

μέν, *postpositive particle, on the one hand, indeed (often it is better left untranslated and its presence shown by stress of the voice and by translating a following δέ by 'but')*

νεκρός, -ά, -όν, *dead; as a noun, a dead body, a corpse (necropolis, city of the dead, a cemetery)*

νόμος, -ου, ὁ, *a law, the Law (Deuteronomy, the second [statement of the] law)*

ὅστις, ἥτις, ὅτι, *whoever, whichever, whatever*

ὄχλος, -ου, ὁ, *a crowd, multitude (ochlocracy, mob rule)*

παρά, *with the gen., from; with the dat., beside, in the presence of; with the acc., alongside of (paragraph, originally, in manuscripts, a stroke or line drawn in the margin beside the column of writing to mark the division of sections)*

πόλις, -εως, ἡ, *a city (Neapolis, New City, Acts 16:11; Constantinople, Constantine's City)*

πορεύομαι, *I go, proceed*

τε, *(an enclitic connective particle, weaker in force than καί) and*

τότε, *then, at that time*

ὕπέρ, *with the gen., in behalf of; with the acc., above (hypercritical)*



χάρις, -ιτος, ἡ, *grace* (*Charissa*, [girl's name])  
 χεῖρ, χειρός, ἡ, *a hand* (*chirography*, *handwriting*)

WORDS OCCURRING 121 TO 150 TIMES

ἀγαπάω, *I love*  
 αἰών, -ωνος, ὁ, *an age* (*æon*)  
 ἄλλος, -η, -ο, *other, another* (*allegory*, *description of one thing under the image of another*)  
 ἀμῆν, *verily, truly, amen* (*amen*)  
 ἀποστέλλω, *I send* (with a commission) (cf. *Apostle*)  
 ἀρχιερεύς, -έως, ὁ, *chief priest, high priest*  
 ἀφίημι, *I let go, permit, forgive* (*aphesis*, the gradual loss of a short unaccented initial vowel, as 'squire' for 'esquire')  
 βάλλω, *I throw, put* (*ballistics*, the science of the motion of projectiles)  
 βλέπω, *I see*  
 δοῦλος, -ου, ὁ, *a slave*  
 δύο, *two* (*dyad*)  
 ἐγείρω, *I raise up*  
 ἕως, *until; with the gen., as far as*  
 ζάω, *I live*  
 ζωή, -ῆς, ἡ, *life* (*Zoe* [girl's name])  
 καλέω, *I call, name, invite*  
 λαός, -οῦ, ὁ, *a people* (*laity*)  
 νῦν, *now*  
 ὅταν, *whenever*  
 οὐδέ, *and not, not even, neither, nor*  
 πάλιν, *again* (*palimpsest*, a manuscript which has been used again, the earlier writing having been erased [ψηῖν, to scrape or erase])  
 παραδίδωμι, *I hand over, betray*

προφήτης, -ου, ὁ, *a prophet (prophet)*

σάρξ, σαρκός, ἡ, *flesh (sarcophagus, a [stone] coffin which 'eats' [φαγεῖν] the contents)*

σύν, with the dat., *with (syntax, sentence construction, involving grammatical arrangement [τάσσειν] of words with one another)*

σῶμα, -ατος, τό, *a body (somatic)*

φωνή, -ῆς, ἡ, *a sound, voice (phonetic)*

#### WORDS OCCURRING 101 TO 120 TIMES

ἀγαθός, -ή, -όν, *good (Agatha)*

ἀγάπη, -ης, ἡ, *love*

ἀλήθεια, -ας, ἡ, *truth*

ἀνίστημι, *I cause to rise; I arise*

ἀπέρχομαι, *I depart*

ἀποθνήσκω, *I die*

βασιλεύς, -έως, ὁ, *a king (Basil)*

δεῖ, *it is necessary*

δύναμις, -εως, ἡ, *power (dynamite)*

ἐκκλησία, -ας, ἡ, *a community, congregation, church (ecclesiastic)*

ἐξουσία, -ας, ἡ, *authority*

ζητέω, *I seek*

θάνατος, -ου, ὁ, *death (thanatopsis, a view of, or meditation on, death)*

ἴδιος, -α, -ον, *one's own (idiosyncrasy)*

κρίνω, *I judge, decide (critic)*

μέλλω, *I am about to*

μένω, *I remain*

ὁδός, -οῦ, ἡ, *a way, road, journey (anode, cathode, electrical terminals)*

οἶκος, -ου, ὁ, a house (economy, household management)

ὅλος, -η, -ον, whole (holocaust)

ὁράω, I see

ὅσος, -η, -ον, as great as, as many as

ὅτε, when

παρακαλέω, I beseech, exhort, console (Paraclete, the Comforter, Helper, Advocate, or Counselor)

πῶς, how?

σώζω, I save (in biochemistry, sozin, any defensive protein in the animal body)

ψυχή, -ῆς, ἡ, soul, life, self (all words beginning with psycho-)

ὥρα, -ας, ἡ, an hour (horoscope, prediction based on the observation of the hour of one's birth)

#### WORDS OCCURRING 91 TO 100 TIMES

ἀλλήλων, of one another (parallel, beside [παρ'] one another)

αἷμα, -ατος, τό, blood (anaemia, without blood; haemoglobin)

αἶρω, I take up, take away

ἄρτος, -ου, ὁ, bread, a loaf

γεννάω, I beget (cf. hydrogen, so called as being considered the generator of water [ὑδωρ])

διδάσκω, I teach (cf. didactic)

δικαιοσύνη, -ης, ἡ, righteousness

εἰρήνη, -ης, ἡ, peace (Irene)

ἐκεῖ, there

ἐρῶ, I shall say

ἕτερος, -α, -ον, other, another, different (heterodoxy)

ἑτοιμός, -η, -ον, ready, prepared

θάλασσα, -ης, ἡ, the sea (thalassic)

καλός, -ή, -όν, beautiful, good (kaleidoscope [εἶδος, form, and

σκοπεῖν, to behold])

οἰκία, -ας, ἡ, a house

ὀφθαλμός, -οῦ, ὁ, an eye (ophthalmology)

περιπατέω, I walk; I live (peripatetics)

πούς, ποδός, ὁ, a foot (podium)

πρῶτος, -η, -ον, first (all words beginning with proto-)

τέκνον, -ου, τό, a child

τίθημι, I place

τόπος, -ου, ὁ, a place (topography, topic)

φοβέομαι, I fear (cf. phobia)

#### WORDS OCCURRING 81 TO 90 TIMES

ἀκολουθέω, I follow (cf. acolyte, the assistant who carries the wine and water and the lights at the celebration of the Mass, following the priest)

ἀναβαίνω, I go up

ἀπόλλυμι, I destroy; middle, I perish (Apollyon, the angel of the bottomless pit, Rev. 9:11. In *Pilgrim's Progress* he appears as a fiend armed with fiery darts whom Christian overcomes in the Valley of Humiliation)

ἄρχω, I rule; in the New Testament almost always middle, I begin

ἕκαστος, -η, -ον, each

ἐκβάλλω, I cast out

ἐνώπιον, with the gen., before

ἔτι, still, yet, even

καιρός, -οῦ, ὁ, fitting season, opportunity, time

κάθημαι, I sit

μηδεῖς, μηδεμία, μηδέν, no one

μήτηρ, μητρός, ἡ, a mother (akin to maternal)

ὅπου, where, whither

πίπτω, *I fall*

πληρώ, *I fill, fulfill*

προσέρχομαι, *I come to*

προσεύχομαι, *I pray*

ὥστε, *so that*

# WORDS OCCURRING 71 TO 80 TIMES

αἰτέω, *I ask*

ανοίγω, *I open*

ἀποκτείνω, *I kill*

ἀπόστολος, -ου, ὁ, *an Apostle (Apostle)*

βαπτίζω, *I baptize (baptize)*

δίκαιος, -α, -ον, *right, just, righteous*

δώδεκα, *twelve (dodecagon)*

ἐμός, ἐμή, ἐμόν, *my, mine*

ἐπτά, *seven (heptagon)*

εὐαγγέλιον, -ου, τό, *the good news (of the coming of the Mes-*  
*siah), the Gospel (Evangel)*

ἱερόν, -οῦ, τό, *a temple (cf. hierarchy)*

καταβαίνω, *I go down*

κεφαλῇ, -ῆς, ἡ, *head (cephalic)*

μᾶλλον, *more, rather*

μαρτυρέω, *I bear witness, testify (cf. martyr)*

πέμπω, *I send*

πίνω, *I drink*

πονηρός, -ά, -όν, *evil*

πρόσωπον, -ου, τό, *face (prosopography, description of the*  
*face or personal appearance)*

πῦρ, πυρός, τό, *fire (pyre)*

σημεῖον, -ου, τό, *a sign (cf. semaphore, bearing [φέρειν] a*  
*sign)*

στόμα, -ατος, τό, *a mouth (stomach)*

- τηρέω, *I keep*  
 ὕδωρ, ὕδατος, τό, *water* (*hydrophobia; dropsy* [formerly  
*hydropsy*])  
 ὑπάγω, *I depart*  
 φῶς, φωτός, τό, *light* (*photography, writing* [γράφειν] with  
*light*)  
 χαίρω, *I rejoice*

WORDS OCCURRING 61 TO 70 TIMES

- ἀγαπητός, -ή, -όν, *beloved*  
 ἄγω, *I lead*  
 αἰώνιος, -ον, *eternal* (*æonian*)  
 ἀπολύω, *I release*  
 γραμματεύς, -έως, ό, *a scribe* (cf. *grammatical*)  
 δαιμόνιον, -ου, τό, *a demon* (*demon*)  
 δοκέω, *I think; seem* (*Docetism, the early heresy that Christ's*  
*body was phantasmal or of celestial substance which*  
*merely seemed human*)  
 ἐντολή, -ή, ή, *a commandment*  
 ἔξω, *without; with the gen., outside*  
 θέλημα, -ατος, τό, *will* (*Monothelite, one who holds that*  
*Christ had but one will, the divine; condemned by the*  
*Sixth General Council, A.D. 680*)  
 ἱμάτιον, -ου, τό, *a garment*  
 καρπός, -οῦ, ό, *fruit*  
 κηρύσσω, *I proclaim* (as a herald, κήρυξ), *preach*  
 νύξ, νυκτός, ή, *night*  
 ὄρος, ὄρους, τό, *a mountain* (*orology, the scientific study of*  
*mountains*)  
 οὔτε, *neither, nor*  
 πιστός, -ή, -όν, *faithful, believing*

- πλοῖον, -ου, τό, a boat  
 πρεσβύτερος, -α, -ον, elder (presbyter)  
 ῥῆμα -ατος, τό, a word (cf. rhetoric)  
 σάββατον, -ου, τό, the Sabbath (Sabbath)  
 συνάγω, I gather together (synagogue)  
 τρεῖς, τρία, three (triad)  
 φέρω, I carry, bear, lead (Christopher, bearing Christ)  
 ὧδε, hither, here

#### WORDS OCCURRING 56 TO 60 TIMES

- ἀρχή, -ῆς, ἡ, a beginning (archaic)  
 ἀσπάζομαι, I greet, salute  
 δέχομαι, I receive  
 διδάσκαλος, -ου, ό, a teacher (cf. didactic)  
 δοξάζω, I glorify (cf. doxology)  
 ἐπερωτάω, I ask, question, demand of  
 ἐρωτάω, I ask, request, entreat  
 ἤδη, now, already  
 θρόνος, -ου, ό, a throne (throne)  
 κράζω, I cry out  
 λοιπός, -ή, -όν, remaining; as a noun, the rest; as an adverb,  
 for the rest, henceforth  
 μέσος, -η, -ον, middle, in the midst (Mesopotamia, in the midst  
 of the rivers [Tigris and Euphrates])  
 οὐχί, (strengthened form of οὐ), not  
 πλείων, -ονος, larger, more  
 προσκυνέω, I worship  
 συναγωγή, -ῆς, ἡ, a synagogue (synagogue)  
 τοιοῦτος, -αύτη, -οῦτον and -οὔτο, such  
 ὑπάρχω, I am, exist; τὰ ὑπάρχοντα, one's belongings

φημί, *I say*

χαρά, -ᾶς, ἡ, *joy, delight*

# WORDS OCCURRING 50 TO 55 TIMES

ἄχρι, ἄχρις, with the gen., *as far as, up to; as a conjunction, until*

γλῶσσα, -ης, ἡ, *a tongue, language (glossolalia, the gift of speaking [cf. λαλεῖν] in tongues, I Cor. 14)*

γραφή, -ῆς, ἡ, *a writing, Scripture (Hagiographa, books of the Hebrew Scriptures not included under Law and Prophets)*

δεξιός, -ά, -όν, *right (opp. left) (akin to dexterous)*

διό, *wherefore*

ἐλπίς, -ίδος, ἡ, *hope*

ἐπαγγελία, -ας, ἡ, *a promise*

ἔσχατος, -η, -ον, *last (eschatology)*

εὐαγγελίζω, *I bring good news, preach good tidings (the Gospel) (evangelize)*

εὐθύς, *straightway, immediately*

θεωρέω, *I look at, behold (theorem; theory)*

λίθος, -ου, ό, *a stone (monolith; lithograph)*

μακάριος, -α, -ον, *blessed, happy (macarism, a beatitude)*

μηδέ, *but not, nor, not even*

μόνος, -η, -ον, *alone, only (monologue)*

ὥπως, *in order that, that*

παιδίον, -ου, τό, *an infant, child*

παραβολή, -ῆς, ἡ, *a parable (parable)*

πείθω, *I persuade*

σοφία, -ας, ἡ, *wisdom (philosophy)*

χρόνος, -ου, ό, *time (chronology)*



## WORDS OCCURRING 46 TO 49 TIMES

ἁμαρτωλός, -όν, *sinful*; as a noun, *a sinner*

ἀπαγγέλλω, *I announce, report*

ἀποδίδωμι, *I give back, pay*; middle, *I sell*

ἄρα, *then, therefore*

ἔμπροσθεν, with the gen., *in front of, before*

ἔρημος, -ον, *solitary, deserted*; as a noun, ἡ ἔρημος, *the desert, wilderness (hermit)*

ἔτος, -ους, τό, *a year* (the *Etesian* winds in the Mediterranean region blow annually)

καθίζω, *I seat, sit* (cf. *cathedral*, properly, the church which contains the bishop's chair or seat)

κακός, -ή, -όν, *bad, evil* (cacophony, discord)

κρατέω, *I grasp* (cf. *plutocratic*, grasping wealth [πλοῦτος])

κρίσις, -εως, ἡ, *judgment (crisis)*

μικρός, -ά, -όν, *small, little* (microscope; omicron, little 'ο')

οὐκέτι, *no longer*

παραλαμβάνω, *I receive*

ποῦ, *where? whither?*

πρό, with the gen., *before (prologue)*

προσφέρω, *I bring to, offer*

σπείρω, *I sow*

σωτηρία, -ας, ἡ, *salvation (soteriology)*

τρίτος, -η, -ον, *third*

τυφλός, -ή, -όν, *blind* (typhlosis, medical term for blindness)

φανερώνω, *I make manifest*

φόβος, -ου, ό, *fear, terror (phobia)*

φυλακή, -ῆς, ἡ, *a guard, a prison, a watch*

χρεία, -ας, ἡ, *a need*

## WORDS OCCURRING 42 TO 45 TIMES

- ἁμαρτάνω, *I sin* (cf. *hamartiology*, the doctrine of sin)
- ἀνάστασις, -εως, ἡ, *resurrection* (*Anastasia* [girl's name])
- ἅπας, -ασα, -αν, *all*
- γενεά, -ᾱς, ἡ, *a generation* (*genealogy*)
- δεύτερος, -α, -ον, *second* (*Deuteronomy*, the second [statement of the] law)
- δέω, *I bind* (*diadem*, literally, something bound around or across)
- διώκω, *I pursue, persecute*
- ἐγγίζω, *I come near*
- ἐπιγινώσκω, *I come to know, recognize*
- εὐλογέω, *I bless* (*eulogize*)
- θαυμάζω, *I marvel, wonder at* (cf. *thaumaturge*, a worker of miracles or wonders)
- θεραπεύω, *I heal* (*therapeutic*)
- θηρίον, -ου, τό, *a wild beast* (*theriomorphic*, having animal form; as, *theriomorphic gods*)
- θλίψις, -εως, ἡ, *tribulation*
- κατοικέω, *I inhabit, dwell*
- λύω, *I loose* (cf. *analysis*, a resolving or unloosing into simple elements)
- μέρος, -ους, τό, *a part* (in biology, *pentamerous*, of five parts)
- ναός, -οῦ, ό, *a temple*
- ὅμοιος, -α, -ον, *like* (*Homoiousian*, one holding that Father and Son in the Godhead are of like [but not the same] substance; a *Semi-Arian*)
- σεαυτοῦ, *of thyself*
- σήμερον, *today*

σπέρμα, -ατος, τό, a seed (*sperm*)

σταυρώω, I crucify

τιμή, -ῆς, ἡ, honor, price (cf. *Timothy*, honoring God)

φωνέω, I call (*phonetic*)

# WORDS OCCURRING 38 TO 41 TIMES

ἅπτομαι, I touch

ἄξιος, -α, -ον, worthy (*axiom*; in philosophy and psychology, axiological, pertaining to the science of values)

διέρχομαι, I pass through

δικαίω, I justify, pronounce righteous

ἐπιθυμία, -ας, ἡ, eager desire, passion

ἐπιτίθημι, I lay upon

ἐργάζομαι, I work (cf. *energy*)

ἐτοιμάζω, I prepare

εὐχαριστέω, I give thanks (*Eucharist*)

θύρα, -ας, ἡ, a door

ἱκανός, -ή, -όν, sufficient, able, considerable

καινός, -ή, -όν, new

κλαίω, I weep

λογίζομαι, I account, reckon (cf. *logic*)

μισέω, I hate (*misogynist*, a woman hater)

μνημεῖον, -ου, τό, a tomb, monument

οἰκοδομέω, I build, edify

ὀλίγος, -η, -ον, little, few (*oligarchy*, rule by the few)

οὐαί, woe! alas!

πάντοτε, always

παραγίνομαι, I come, arrive

παρίστημι, I am present, stand by

πάσχω, I suffer

- περισσεύω, *I abound*  
 πλανάω, *I lead astray* (*planet*, to the ancients, an apparently  
 'wandering' celestial body)  
 πράσσω, *I do, perform* (*praxis*, practice, as opposed to theory)  
 πρόβατον, -ου, τό, *a sheep*  
 τέλος, -ους, τό, *end* (*teleology*, in philosophy, the view that  
 developments are due to the purpose or design [end]  
 that is served by them)  
 χωρίς, with the gen., *without, apart from*

WORDS OCCURRING 34 TO 37 TIMES

- ἀγρός, -οῦ, ό, *a field* (akin to *agrarian*)  
 ἄρτι, *now, just now*  
 ἄρχων, -οντος, ό, *a ruler* (*monarch*, sole [μόνος] ruler)  
 ἀσθενέω, *I am weak*  
 βλασφημέω, *I revile, blaspheme* (*blaspheme*)  
 βούλομαι, *I wish, determine*  
 διάβολος, -ον, *slandorous, accusing falsely; as a noun, the Ac-*  
*cuser, the Devil* (*diabolical*)  
 διακονέω, *I wait upon* (especially at table), *serve* (generally),  
*minister* (cf. *deacon*)  
 ἐκπορεύομαι, *I go out*  
 ἐμαυτοῦ, *of myself*  
 ἐπιστρέφω, *turn to, return*  
 εὐθέως, *immediately*  
 καλῶς, *well*  
 μαρτυρία, -ας, ἡ, *a testimony, evidence* (cf. *martyrdom*)  
 μάρτυς, -υρος, ό, *a witness* (*martyr*)  
 μετανοέω, *I repent*  
 ὀπίσω, *behind, after; with the gen., behind, after* (cf.  
*opisthograph*, a manuscript written upon both the back

and the front, Rev. 5:1)

ὀργή, -ῆς, ἡ, *anger*

οὖς, ὠτός, ὅ, *an ear (otology)*

ὀφείλω, *I owe, ought*

πέντε, *five (Pentateuch)*

πειράζω, *I test, tempt, attempt*

περιτομή, -ῆς, ἡ, *circumcision*

προσευχή, -ῆς, ἡ, *prayer*

πτωχός, -ή, -όν, *poor; as a noun, a poor man*

τέσσαρες, -ων, *four (the Diatessaron of Tatian, a harmony of the four Gospels made about A.D. 170; literally, through [the] four)*

ὑποστρέφω, *I return*

ὑποτάσσω, *I subject, put in subjection (in grammar, hypotaxis, subordination of clauses)*

ὥστερ, *just as, even as*

#### WORDS OCCURRING 32 TO 33 TIMES

ἀναγινώσκω, *I read*

ἁρνέομαι, *I deny*

βιβλίον, -ου, τό, *a book (Bible)*

δεικνύω or δείκνυμι, *I show (in logic, apodeictic, of clear demonstration)*

διαθήκη, -ης, ἡ, *a covenant*

διακονία, -ας, ἡ, *waiting at table, (in a wider sense) service, ministry (diaconate)*

δυνατός, -ή, -όν, *powerful, possible (cf. dynamite)*

ἐγγύς, *near*

ἐξεστι, *it is lawful*

ἐχθρός, -ά, -όν, *hating; as a noun, an enemy*

ἥλιος, -ου, ὁ, *the sun (helium)*

- ἱερεύς, -έως, ὁ, *a priest (hierarchy)*  
 καυχάομαι, *I boast*  
 μέλος, -ους, τό, *a member*  
 μήτε, *neither, nor*  
 οἶνος, -ου, ὁ, *wine*  
 πλῆθος, -ους, τό, *a multitude (cf. plethora)*  
 ποῖος, -α, -ον, *what sort of? what?*  
 ποτήριον, -ου, τό, *a cup*  
 συνέρχομαι, *I come together*  
 ὑπομονή, -ης, ἡ, *steadfast endurance*  
 φυλάσσω, *I guard (cf. prophylactic)*

#### WORDS OCCURRING 30 OR 31 TIMES

- ἀγοράζω, *I buy (cf. agora, the market place)*  
 ἀκάθαρτος, -ον, *unclean*  
 ἄνεμος, -ου, ὁ, *a wind (anemone; anemometer)*  
 ἀρνίον, -ου, τό, *a lamb*  
 γε, *indeed, at least, really, even*  
 διάκονος, -ου, ὁ and ἡ, *a servant, administrator, deacon*  
 (deacon)  
 διδασχῇ, -ης, ἡ, *teaching (cf. didactic)*  
 ἐλεέω, *I have mercy (cf. eleemosynary; alms)*  
 ἐλπίζω, *I hope*  
 ἐπικαλέω, *I call, name; middle, I invoke, appeal to*  
 ἐπιτιμάω, *I rebuke, warn*  
 καθαρίζω, *I cleanse (catharize)*  
 ναί, *yea, truly, yes*  
 ὁμοίως, *likewise*  
 παραγγέλλω, *I command, charge*  
 παρέρχομαι, *I pass by, pass away; I arrive*  
 παρρησία, -ας, ἡ, *boldness (of speech), confidence*

πλήν, *however, but, only*; with the gen., *except*  
 σκανδαλίζω, *I cause to stumble (scandalize)*  
 σκότος, -ους, τό, *darkness (scotoscope, a fieldglass for seeing by night)*  
 συνείδησις, -εως, ἡ, *conscience*  
 φαίνω, *I shine, appear (phantom; phenomenon)*  
 φεύγω, *I flee*  
 φυλή, -ῆς, ἡ, *a tribe (in zoology, phylum, one of the large fundamental divisions of the animal kingdom)*

# WORDS OCCURRING 28 OR 29 TIMES

ἀληθινός, -ή, -όν, *true*  
 γαμέω, *I marry (in biology, gamete, a matured germ cell)*  
 γνῶσις, -εως, ἡ, *wisdom (gnosis; Gnostic)*  
 ἐνδύω, *I put on, clothe*  
 ἐπεί, *when, since*  
 ἡγέομαι, *I am chief; I think, regard*  
 θυσία, -ας, ἡ, *a sacrifice*  
 ἰσχυρός, -ά, -όν, *strong*  
 κρίμα, -ατος, τό, *judgment (cf. crisis)*  
 μάχαιρα, -ης, ἡ, *a sword*  
 μισθός, -οῦ, ό, *wages, reward*  
 μυστήριον, -ου, τό, *a mystery (mystery)*  
 οὐπω, *not yet*  
 παράκλησις, -εως, ἡ, *an exhortation, consolation (cf. Paraclete, the Comforter, Helper, Advocate, or Counselor)*  
 πάσχα, *indeclinable, τό, a passover (paschal)*  
 πλούσιος, -α, -ον, *rich (cf. plutocratic)*  
 πόθεν, *whence?*  
 ποτέ, *at some time, once, ever*  
 προσκαλέομαι *I summon*

προφητεύω, *I prophesy* (cf. *prophet*)

τελέω, *I finish, fulfill* (cf. *teleology*, in philosophy, the

view that developments are due to the purpose

or design [τέλος] that is served by them)

φίλος, -η, -ον, *loving; as a noun, a friend* (*bibliophile*)

#### WORDS OCCURRING 26 OR 27 TIMES

ἀγιάζω, *I sanctify* (cf. *hagiolatry*, the worship of saints)

ἀδελφή, -ῆς, ἡ, *a sister*

ἀδικία, -ας, ἡ, *unrighteousness*

ἀληθής, -ές, *true*

ἀποκαλύπτω, *I reveal* (*apocalypse*)

βαστάζω, *I bear, carry*

ἐκεῖθεν, *thence, from that place*

ἔλεος, -ους, τό, *pity, mercy* (cf. *eleemosynary; alms*)

ἐορτή, -ῆς, ἡ, *a feast*

ἦκω, *I am come*

θυγάτηρ, -τρός, ἡ, *a daughter*

ιάσμαι, *I heal* (cf. *pediatrics*, medical care of children [παῖς, παιδός])

καταργέω, *I bring to naught, abolish*

κελεύω, *I order*

κώμη, -ης, ἡ, *a village*

λυπέω, *I grieve*

νικάω, *I conquer* (cf. *Nicholas*, victor over the people [λαός])

ὀμνύω or ὀμνυμι, *I swear, take an oath*

πόσος, -η, -ον, *how great? how much?*

σός, σή, σόν, *thy, thine*

σταυρός, -οῦ, ὁ, *a cross*

στρατιώτης, -ου, ὁ, *a soldier*



συνίημι, *I understand*

φρονέω, *I think*

χήρα, -ας, ἡ, *a widow*

χώρα, -ας, ἡ, *a country (chorography, describing, or description, of districts)*

#### WORDS OCCURRING 25 TIMES

ἀδικέω, *I wrong, do wrong*

ἀναβλέπω, *I look up, receive sight*

γνωρίζω, *I make known*

δέκα, *ten (Decapolis, the region embracing ten cities mostly SE. of the Lake of Tiberias)*

δένδρον, -ον, τό, *a tree (rhododendron, lit. rose-tree)*

δουλεύω, *I serve*

ἐνεκα or ἔνεκεν, *with the gen., on account of*

καθαρός, -ά, -όν, *clean (catharsis; Catharine)*

μανθάνω, *I learn (mathematics)*

μήποτε, *lest perchance*

νεφέλη, -ης, ἡ, *a cloud (nephelometer)*

ὁμολογέω, *I confess, profess*

οὗ, *where*

πνευματικός, -ή, -όν, *spiritual (pneumatic)*

πορνεία, -ας, ἡ, *fornication (cf. pornography)*

προσέχω, *I attend to, give heed to*

φιλέω, *I love (cf. bibliophile)*

#### WORDS OCCURRING 24 TIMES

ἀκοή, -ῆς, ἡ, *hearing; a report*

ἀναιρέω, *I take up; kill*

ἀσθένεια, -ας, ἡ, *weakness (neurasthenia, nervous prostration)*

ἀσθενής, -ές, *weak (cf. neurasthenia)*

διότι, *because*

ἐκλεκτός, -ή, -όν, *chosen, elect* (cf. *eclecticism*)

ἐπιστολή, -ής, ἡ, *a letter (epistle)*

καταλείπω, *I leave*

κατηγορέω, *I accuse* (cf. *categorical*)

κεῖμαι, *I lie, am laid*

νοῦς, νοός, ό, *the mind (noetic)*

παῖς, παιδός, ό and ἡ, *a boy, girl, child, servant (pedagogue, literally, child-leader)*

παρεῖμι, *I am present; I have arrived*

παρουσία, -ας, ἡ, *presence, coming* (especially Christ's  
[second] coming in glory) (*Parousia*)

περιβάλλω, *I put around, clothe*

πίμπλημι, *I fill*

σωτήρ, -ῆρος, ό, *Saviour* (cf. *soteriology*)

#### WORDS OCCURRING 23 TIMES

ἀμπελών, -ῶνος, ό, *a vineyard*

ἀνάγω, *I lead up; middle, I put to sea, set sail*

ἄπιστος, -ον, *unbelieving, faithless*

ἀστήρ, -έρος, ό, *a star (aster)*

αὐξάνω, *I cause to grow; increase*

γρηγορέω, *I watch (Gregory)*

εἰκών, -όνος, ἡ, *an image (icon)*

ἐλεύθερος, -α, -ον, *free*

ζῶον, -ου, τό, *a living creature, an animal (zoology)*

θυσιαστήριον, -ου, τό, *an altar*

κοπιάω, *I toil*

κωλύω, *I forbid, hinder*

λευκός, -ή, -όν, *white (leukemia, literally, white blood  
[αἷμα])*

μιμνήσκομαι, *I remember* (cf. mnemonics)  
 νέος, -α, -ον, *new, young* (all words beginning with neo-)  
 πεινάω, *I hunger*  
 πέραν, with the gen., *beyond*  
 περισσός, -ή, -όν, *excessive, abundant*  
 σκεῦος, -ους, τό, *a vessel; plural, goods*  
 τελειόω, *I fulfill, make perfect*  
 χαρίζομαι, *I give freely, forgive*

## WORDS OCCURRING 22 TIMES

δέομαι, *I beseech*  
 δοκιμάζω, *I prove, approve*  
 θεάομαι, *I behold (theater)*  
 καθεύδω, *I sleep*  
 καθίστημι, *I set, constitute*  
 κατεργάζομαι, *I work out*  
 κοιλία, -ας, ή, *the belly (stomach or intestines, or both),*  
     *womb (coeliac, pertaining to the abdomen)*  
 μετάνοια, -ας, ή, *repentance*  
 μηκέτι, *no longer*  
 νυνί, *now*  
 πληγή, -ής, ή, *a blow, wound, plague (plague)*  
 πλοῦτος, -ου, ό, *wealth (plutocrat)*  
 πωλέω, *I sell* (cf. monopoly)  
 στρέφω, *I turn (strophe)*  
 συνέδριον, -ου, τό, *a council, the Sanhedrin (Sanhedrin)*  
 χιλιάρχος, -ου, ό, *a military tribune, captain (chiliarch)*  
 ὡσεί, *as, like, about*

## WORDS OCCURRING 21 TIMES

ἄγνοέω, *I do not know (agnostic)*

ἀντί, with the gen., *instead of, for* (all words beginning with *anti-*)

ἀργύριον, -ου, τό, *silver* (in pharmacy, *Argyrol*, the trade-name of a silver-protein compound)

βασιλεύω, *I reign*

γένος, -ους, τό, *race, kind* (akin to *genus*)

διδασκαλία, -ας, ἡ, *teaching*

ἐκατοντάρχης (or -αρχος), -ου, ό, *a centurion*

ἐκλέγομαι, *I pick out, choose* (*eclectic*)

εὐδοκέω, *I think it good, am well pleased with*

ἐφίστημι, *I stand over, come upon*

θερίζω, *I reap*

λατρεύω, *I serve, worship* (cf. *Mariolatry*)

μνημονεύω, *I remember* (cf. *mnemonics*)

παράπτωμα, -ατος, τό, *a trespass*

πειρασμός, -οῦ, ό, *temptation*

τελώνης, -ου, ό, *a taxgatherer*

τεσσαράκοντα, *indeclinable, forty*

τιμάω, *I honor* (*Timothy, honoring God*)

ὕπακούω, *I obey*

χιλιάς, -άδος, ἡ, *a thousand* (*chiliasm, millenarianism*)

#### WORDS OCCURRING 20 TIMES

αἰτία, -ας, ἡ, *a cause, accusation, crime* (*etiology, the investigation of causes*)

ἄκροβυστία, -ας, ἡ, *uncircumcision*

βάπτισμα, -ατος, τό, *baptism* (*baptism*)

γονεύς, -έως, ό, *a parent* (cf. *gonad*)

ἐνεργέω, *I work, effect* (cf. *energy*)

ἐπίγνωσις, -εως, ἡ, *knowledge*

ἰχθύς, -ύος, ό, *a fish* (*ichthyology*)

κρύπτω, *I conceal* (*cryptic*)

μαρτύριον, -ου, τό, *a testimony, witness, proof* (cf. *martyrdom*)

ξύλον, -ου, τό, *wood, tree* (*xylophone*)

προάγω, *I lead forth, go before*

σκηνή, -ῆς, ἡ, *a tent, tabernacle* (*scene*)

σοφός, -ῆς, -όν, *wise* (cf. *sophomore*, literally, *a wise fool*  
[μωρός])

ὑπηρέτης, -ου, ό, *a servant, assistant*

ὑψώω, *I lift up, exalt* (cf. *hypso-phobia*, *fear of high places*)

#### WORDS OCCURRING 19 TIMES

ἀπέχω, *I have received* (payment); *I am distant*

γεωργός, -οῦ, ό, *a farmer* (*George*)

διακρίνω, *I discriminate*; *middle, I doubt*

δῶρον, -ου, τό, *a gift* (*Theodore, Dorothea* [or *Dorothy*], *gift*  
*of God*)

ἐπαίρω, *I lift up*

ἐπάνω, *above*; *with the gen., over*

ἐπιβάλλω, *I lay upon*

ἐπιλαμβάνομαι, *I take hold of*

ἐπουράνιος, -ιον, *heavenly*

ἡγεμών, -όνος, ό, *a leader, a (Roman) governor* (cf. *hegemony*,

*leadership, especially of one state of a confederacy*)

κοινωνία, -ας, ἡ, *fellowship; contribution*

κρείσσων or κρείττων, -ονος, *better*

κριτής, -οῦ, ό, *a judge* (*critic*)

κτίσις, -εως, ἡ, *creation, creature*

μεριμνάω, *I am anxious, distracted*

μέχρι or μέχρις, *until*; *with the gen., as far as*

νηστεύω, *I fast*

παλαιός, -ά, -όν, *old* (*palaeography*)

παρατίθημι, *I set before*; *middle, I entrust*

πότε, *when?*

προφητεία, -ας, ἡ, *a prophecy (prophecy)*

τέλειος, -α, -ον, *complete, perfect, mature (cf. teleology)*

τοσοῦτος, -αὕτη, -οὔτο, *so great, so much; plural, so many*

τρέχω, *I run*

#### WORDS OCCURRING 18 TIMES

ἀληθῶς, *truly*

ἀνάγκη, -ης, ἡ, *necessity*

ἀποκάλυψις, -εως, ἡ, *a revelation (apocalypse)*

ἀπώλεια, -ας, ἡ, *destruction (cf. Apollyon)*

ἀριθμός, -οῦ, ὁ, *a number (arithmetic)*

βλασφημία, -ας, ἡ, *reproach, blasphemy (blasphemy)*

δέησις, -εως, ἡ, *an entreaty*

δεσμός, -οῦ, ὁ, *a fetter, bond*

ἐλέγχω, *I convict, reprove (elenchus, a logical refutation)*

ἐμβαίνω, *I embark*

ἐπιτρέπω, *I permit*

θυμός, -οῦ, ὁ, *wrath*

καταγγέλλω, *I proclaim*

κατακρίνω, *I condemn*

κατέχω, *I hold fast, hold back*

κενός, -ῆ, -όν, *empty, vain (cenotaph, sepulchral monument to a person whose body is elsewhere)*

κληρονομέω, *I inherit*

κοιμάομαι, *I sleep, fall asleep (cemetery, literally, a sleeping chamber)*

κόπος, -ου, ὁ, *labor, trouble*

κρυπτός, -ῆ, -όν, *hidden (cryptic)*

μήν, μηνός, ὁ, *a month (menology, a calendar, especially that of the Greek Church, provided with short biographies)*

of saints)

μήτι, interrogative particle, expecting a negative answer

οἰκοδομή, -ῆς, ἡ, a building; edification

προστίθῃμι, I add, add to

παράχρημα, immediately

πυλών, -ῶνος, ὁ, a vestibule, gateway (pylon)

στέφανος, -ου, ὁ, a crown (Stephen)

ταράσσω, I trouble

τίκτω, I give birth to

ὑποκριτής, -ου, ὁ, a hypocrite

ὑπομένω, I tarry; I endure

φανερός, -ά, -όν, manifest

χρύσεος, -α, -ον, contracted χρυσοῦς, -ῆ, -οῦν, golden (chrys-anthemum, literally, golden flower)

#### WORDS OCCURRING 17 TIMES

ἄρέσκω, I please

αὐτοῦ, of himself

ἄφεσις, -εως, ἡ, a sending away, remission (aphesis, the gradual loss of a short unaccented vowel at the beginning of a word; as 'squire' for 'esquire')

βρῶμα, -ατος, τό, food

γάμος, -ου, ὁ, a marriage, wedding (bigamy, double marriage; digamy, second marriage after the decease of the first spouse, condemned as a sin by certain Church Fathers)

δέσμιος, -ου, ὁ, a prisoner

εἰσπορεύομαι, I enter

ἑκατόν, one hundred (hecatomb, great public sacrifice, properly of 100 oxen [βοῦς])

ἐξίστημι, I amaze, am amazed

ἐπαύριον, *on the morrow*

ἐπιμένω, *I continue*

θησαυρός, -οῦ, ὁ, *a storehouse, treasure (thesaurus)*

ἵππος, -ου, ὁ, *a horse (hippopotamus, literally, a river-horse)*

καθάπερ, *even as, as*

καταλύω, *I destroy; I lodge (cf. catalyze)*

κερδαίνω, *I gain*

νίπτω, *I wash*

νυμφίος, -ου, ὁ, *a bridegroom (akin to nuptial)*

περιτέμνω, *I circumcize*

πέτρα, -ας, ἡ, *a rock (petrify)*

πλήρωμα, -ατος, τό, *fullness (pleroma, in Valentinian Gnosticism, the world of light, including the body of eons)*

πλησίον, *near; as a noun, a neighbor*

ποιμήν, -ένος, ὁ, *a shepherd (poimenic, pertaining to pastoral theology)*

ποταμός, -οῦ, ὁ, *a river (hippopotamus, literally, a river-horse)*

ρύομαι, *I rescue, deliver*

σκοτία, -ας, ἡ, *darkness (scotoscope, a fieldglass for seeing by night)*

χάρισμα, -ατος, τό, *a free (gracious) gift (charism, a special spiritual gift or power divinely conferred; I Cor. 12)*

ὡσαύτως, *likewise*

#### WORDS OCCURRING 16 TIMES

ἀνακρίνω, *I examine*

ἀπάγω, *I lead away*

δεῖπνον, -ου, τό, *a supper*



δηνάριον, -ου, τό, *a denarius (denarius)*

διαλογίζομαι, *I debate*

διατάσσω, *I command*

διψάω, *I thirst (cf. dipsomania, a craving for alcohol)*

ἐκτείνω, *I stretch forth*

ἐκχέω, *I pour out*

ἐντέλλομαι, *I command*

ἔπειτα, *then*

ἐπιθυμέω, *I desire*

ἐργάτης, -ου, ὁ, *a workman (cf. energy)*

εὐλογία, -ας, ἡ, *a blessing (eulogy)*

ζῆλος, -ου, ὁ, *zeal, jealousy (zeal)*

θεμέλιος, -ου, ὁ, *a foundation*

κακῶς, *badly, ill*

κατέρχουαι, *I come down, go down*

κλείω, *I shut*

κλέπτης, -ου, ὁ, *a thief (kleptomaniac)*

πάθημα, -ατος, τό, *suffering (cf. pathological; apathy)*

παρέχω, *I offer, afford*

πλήρης, -ες, *full*

πόλεμος, -ου, ὁ, *a war (polemics)*

πολλάκις, *often*

προσδοκάω, *I wait for*

ῥαββεῖ or ῥαββί, *indeclinable, ὁ, (my) master (rabbi)*

ρίζα, -ης, ἡ, *a root (rhizome)*

συκῇ, -ῆς, ἡ, *a fig tree (sycophant, a flatterer, literally, a fig-shower [the reason for the name is not definitely known])*

συλλαμβάνω, *I take, conceive*

συνίστημι or συνιστάνω, *transitive tenses, I commend; intransitive tenses, I stand with, consist*

σφραγίς, -ῖδος, ἡ, a seal (*sphragistics*, the science of seals,  
their history, age, distinctions, etc.)

τέρας, -ατος, τό, a wonder

τολμάω, I dare

τροφή, -ῆς, ἡ, food (cf. *atrophy*, wasting due to malnutrition)

ὑστερέω, I lack

χορτάζω, I eat to the full, am satisfied, am filled

ὦ, O!

#### WORDS OCCURRING 15 TIMES

ἀνέχομαι, I endure

γεύομαι, I taste

γνωστός, -ή, -όν, known

γυμνός, -ή, -όν, naked (*gymnasium*)

δέρω, I beat

διαμαρτύρομαι, I testify solemnly

ἐλαία, -ας, ἡ, an olive tree

ἐπαγγέλλομαι, I promise

εὐσέβεια, -ας, ἡ, piety, godliness (*Eusebius*)

εὐχαριστία, -ας, ἡ, thanksgiving (*Eucharist*)

καταλαμβάνω, I overtake, apprehend

κατεσθίω, I eat up, devour

κλάω, I break (*iconoclast*, literally, a breaker of images)

κληρονόμος, -ου, ό, an heir

κτίζω, I create

ληστής, -ου, ό, a robber

λύπη, -ης, ἡ, pain, grief

μοιχεύω, I commit adultery

νομίζω, I suppose

ξηραίνω, I dry up (cf. *xerophagy*, among early Christians, the  
practice of living on a diet of dry food, especially  
during Lent and other fasts)

ὅθεν, whence, wherefore

οἰκουμένη, -ης, ἡ, the (inhabited) world (cf. ecumenical)

ὁμοιῶ, I make like, liken (homoeoteleuton, the occurrence of the same or similar endings of lines, a frequent source of error in copied manuscripts)

οὐδέποτε, never

παρθένος, -ου, ἡ, a virgin (parthenogenesis)

παύομαι, I cease

ποτίζω, I give drink to

σαλεύω, I shake

σκάνδαλον, -ου, τό, a cause of stumbling (scandal)

συμφέρω, I bring together; impersonally, it is profitable

σφραγίζω, I seal (cf. sphragistics, the science of seals, their history, age, distinctions, etc.)

τράπεζα, -ης, ἡ, a table (trapeze, so called from the square or rectangle formed by the ropes and crossbar)

τύπος, -ου, ό, mark, example (type)

ὕπακοή, -ῆς, ἡ, obedience

χόρτος, -ου, ό, grass, hay

ὠφελέω, I profit

#### WORDS OCCURRING 14 TIMES

ἄκανθαι, -ῶν, αἱ, thorns (the acanthus plant)

ἄλλότριος, -α, -ον, another's, strange

ἄμφοτεροι, -αι, -α, both

ἀνάκειμαι, I recline (at meals)

ἀναχωρέω, I depart

ἀνθίστημι, I resist

ἀνομία, -ας, ἡ, lawlessness

ἅπαξ, once, once for all

ἀπειθέω, I disbelieve, disobey

ἀτενίζω, *I look intently, gaze upon intently*

ἀφίστημι, *I withdraw, depart*

γράμμα, -ατος, τό, *a letter (of the alphabet); plural, writings*

διαλογισμός, -οῦ, ό, *a reasoning, questioning (cf. dialogue)*

ἕκτος, -η, -ον, *sixth*

ἐλάχιστος, -η, -ον, *least*

ἐνιαυτός, -οῦ, ό, *a year*

ἐπίσταμαι, *I understand (cf. epistemology, the science of the methods and grounds of knowledge)*

εὐφραίνω, *I rejoice (cf. Euphrosyne, one of the three Graces in Greek mythology)*

θρίξ, τριχός, ἡ, *a hair (trichina, a thread-like worm)*

κατανοέω, *I observe*

κληρονομία, -ας, ἡ, *an inheritance*

κοινός, -ῆ, -όν, *common, unclean (ceremonially)*

κοινώω, *I make common, I defile (ceremonially) (cf. cenobite, one dwelling in a convent community [where all is held in common])*

κωφός, -ή, -όν, *deaf, dumb*

λύχνος, -ου, ό, *a lamp*

μακρόθεν, *from afar, afar*

μακροθυμία, -ας, ἡ, *long-suffering, patience, forbearance*

μερίζω, *I divide*

μέτρον, -ου, τό, *a measure (meter)*

μύρον, -ου, τό, *ointment*

μωρός, -ά, -όν, *foolish (moron)*

νοέω, *I understand (noetic)*

ξένος, -η, -ον, *strange; as a noun, a stranger, host (the chemical element xenon)*

οἶος, -α, -ον, *such as*

όφεις, -εως, ό, *a serpent (Ophites, Gnostics who revered the*

serpent as the symbol of hidden, divine wisdom)

ὀψία, -ας, ἡ, evening

πετεινά, -ῶν, τὰ, birds

προσδέχομαι, I receive, wait for

σεισμός, -οῦ, ὁ, an earthquake (seismograph)

σίτος, -ου, ὁ, wheat (parasite, literally, one who sits by

[παρά] another's food and eats at his expense)

στηρίζω, I establish

τάλαντον, -ου, τό, a talent (talent)

ταπεινός, I humble

φρόνιμος, -η, -ον, prudent

χωλός, -ής, -όν, lame

#### WORDS OCCURRING 13 TIMES

ἀθετέω, I reject (athetize, to reject a text or passage as  
spurious)

ἀνά, with the acc., upwards, up; with numerals, each; ἀνὰ μέσον,  
into the midst, among

ἀναγγέλλω, I announce, report

ἀναλαμβάνω, I take up

ἀναστροφή, -ῆς, ἡ, conduct

ἄνωθεν, from above, again

ἄρπάζω, I seize

αὔριον, tomorrow

βοάω, I cry aloud

βουλή, -ῆς, ἡ, counsel, purpose

δαιμονίζομαι, I am demon possessed (demonize)

διαλέγομαι, I dispute (dialectics)

διαφέρω, I differ

δράκων, -οντος, ὁ, a dragon (dragon)

εἶτα, then

ἐκπλήσσομαι, *I am astonished, amazed*

ἐλεημοσύνη, -ης, ἡ, *alms (eleemosynary; alms)*

ἐμπαίζω, *I mock*

ἕξ, *six (Hexapla, the edition of the Old Testament compiled by Origen, in the 3rd century, comprising six columns)*

ἐξαποστέλλω, *I send forth*

ἐξωθεν, *with the gen., from without*

ἐπιζητέω, *I seek for*

ἐπιπίπτω, *I fall upon*

ζύμη, -ης, ἡ, *leaven (enzyme)*

θερισμός, -οῦ, ὁ, *harvest (cf. thermal)*

θύω, *I sacrifice, kill*

καπνός, -οῦ, ὁ, *smoke*

καταισχύνω, *I put to shame*

κατακαίω, *I burn up*

καταντάω, *I come to*

καταρτίζω, *I mend, fit, perfect*

κλέπτω, *I steal (cf. kleptomania)*

παιδεύω, *I teach, chastise (cf. pedagogue)*

παιδίσκη, -ης, ἡ, *a maid servant*

παράδοσις, -εως, ἡ, *a tradition*

πρίν, *before*

πώς, *at all, somehow, in any way*

συνεργός, -οῦ, ὁ, *a fellow worker (cf. synergism, the Semi-Pelagian doctrine that there are two efficient agents in regeneration, namely the human will and the divine Spirit, which, in the strict sense of the term, co-operate)*

τίμιος, -α, -ον, *precious, honorable (cf. Timothy, honoring God)*

τρόπος, -ου, ὁ, *manner, way (in rhetoric, trope, a figurative*

## USE OF A WORD)

τύπτω, *I smite* (cf. *tympanum*, the middle ear)

ὑψιστος, -η, -ον, *highest*

φύσις, -εως, ἡ, *nature* (*physics*)

χρυσίον, -ου, τό, *gold* (cf. *chrysanthemum*, literally, golden flower)

## WORDS OCCURRING 12 TIMES

ἄδικος, -ον, *unjust*

ἀλέκτωρ, -ορος, ό, *a cock* (cf. *alectryomancy*, divination by means of a cock encircled by grains of corn placed on letters of the alphabet, the letters being then put together in the order in which the grains were eaten)

ἀναπαύω, *I refresh*; middle, *I take rest*

ἀναπίπτω, *I recline*

ἀπαρνέομαι, *I deny*

ἄσκός, -οῦ, ό, *a (leather) bottle, wine-skin* (in botany, *ascidium*, the leaf of the pitcher plant)

αὐλή, -ῆς, ἡ, *a court* (in Austro-German history, the *Aulic Council*)

βαπτιστής, -οῦ, ό, *baptist* (*Baptist*)

βασανίζω, *I torment*

βῆμα, -ατος, τό, *judgment seat* (in ecclesiastical architecture, *bema*, the inner part of the chancel, reserved for the clergy)

βροντή, -ῆς, ἡ, *thunder* (*brontosaurus*, literally, thunder-lizard)

γέεννα, -ης, ἡ, *gehenna* (*Gehenna*)

γόνυ, -ατος, τό, *a knee* (akin to *genuflect*)

δεῦτε, *come!*

- διάνοια, -ας, ἡ, *the mind, understanding, a thought*  
 δίκτυον, -ου, τό, *a net*  
 ἔθος, -ους, τό, *a custom (ethics)*  
 ἐξάγω, *I lead out*  
 ἐξουθενέω, *I despise*  
 ἔσωθεν, *from within, within*  
 καίω, *I burn (caustic)*  
 κάλαμος, -ου, ό, *a reed (calamus)*  
 κολλάσμαι, *I join, cleave to (cf. colloid)*  
 κομίζω, *I receive*  
 κράτος, -ους, τό, *power, dominion (cf. democracy, rule of the people)*  
 λίαν, *greatly*  
 λιμός, -ου, ό, *hunger, famine (in medicine, limosis, excessive and morbid hunger)*  
 λυχνία, -ας, ἡ, *a lampstand*  
 μάλιστα, *especially*  
 νήπιος, -ου, ό, *an infant, child*  
 οἰκοδεσπότης, -ου, ό, *a householder*  
 ὄραμα, -ατος, τό, *a vision (panorama, a complete [πᾶν] view)*  
 ὄρια, -ων, τά, *boundries (cf. horizon)*  
 παραιτέομαι, *I make excuse, refuse*  
 πιάζω, *I take*  
 πλουτέω, *I am rich (cf. plutocrat)*  
 πόρνη, -ης, ἡ, *a prostitute (pornography)*  
 πρόθεσις, -εως, ἡ, *a setting forth; a purpose (in the Eastern Church, the prothesis, referring to the placing of the eucharistic elements)*  
 προσλαμβάνω, *I receive*  
 πρωΐ, *in the morning, early*  
 πῶλος, -ου, ό, *a colt*



ῥάβδος, -ου, ἡ, a staff, rod (rhabdomancy, divination by rods)  
 σαλπίζω, I sound a trumpet  
 σπλαγχνίζομαι, I have compassion  
 σπουδή, -ῆς, ἡ, haste, diligence  
 στήκω, I stand, stand fast  
 συνέχω, I hold fast, oppress  
 ταχύ, quickly (tachygraphy, stenography, especially that of  
 the ancient Greeks and Romans)  
 τυγχάνω, I obtain, happen  
 ὑγιαίνω, I am in good health (cf. hygiene)  
 ὑγιής, -ές, whole, healthy (cf. hygiene)  
 ὑψηλός, -ή, -όν, high  
 φιάλη, -ης, ἡ, a cup, bowl (phial, vial)  
 φονεύω, I kill, murder  
 χοῖρος, -ου, ὁ, a pig  
 χωρίζω, I separate, depart  
 ψεύδομαι, I lie (pseudo-)

#### WORDS OCCURRING 11 TIMES

ἀγαλλιάω, I exult  
 ἀγορά, -ᾶς, ἡ, a market-place (agora)  
 ἄλυσις, -εως, ἡ, a chain  
 ἀναστρέφω, I return; I live  
 ἀπιστία, -ας, ἡ, unbelief  
 ἀρχαῖος, -α, -ον, old, ancient (archaic)  
 ἄφρων, -ων, foolish  
 βρώσις, -εως, ἡ, eating, food, rust  
 γέμω, I fill  
 δάκρυ, -υος, and δάκρυον, -ου, τό, a tear (akin to lachrymal)  
 διαμερίζω, I divide, distribute

δόλος, -ου, ό, *guile*

δωρεά, -άς, ή, *a gift*

εάω, *I permit*

εἶδωλον, -ου, τό, *an image, idol (idol)*

εἴκοσι, *twenty (icosahedron, a geometric figure with twenty faces)*

εἰσάγω, *I lead in*

ἐκχύννομαι, *I pour out*

ἐλαιον, -ου, τό, *olive-oil (akin to oil, oleo-)*

ἐλευθερία, -ας, ή, *liberty*

ἐμβλέπω, *I look at*

ἐνδείκνυμαι, *I show forth*

ἔπαινος, -ου, ό, *praise*

ἐπαισχύνομαι, *I am ashamed*

ἐπισκέπτομαι, *I visit, have a care for (cf. episcopal)*

ζηλόω, *I am zealous, pursue (cf. zeal)*

ζωοποιέω, *I make alive*

θανατόω, *I put to death (cf. thanatopsis)*

θάπτω, *I bury (cf. cenotaph; epitaph)*

κακία, -ας, ή, *malice, evil*

καταβολή, -ής, ή, *a foundation (cf. katabolism)*

κατάκειμαι, *I lie down, lie sick, recline (at meals)*

κατασκευάζω, *I prepare*

κάτω, *down, below*

καύχημα, -ατος, τό, *a boasting, ground of boasting*

καύχησις, -εως, ή, *boasting*

κέρας, -ατος, τό, *horn (rhinoceros, literally, nose-horn)*

κλάδος, -ου, ό, *a branch (of a tree) (in botany, cladophyll)*

κλήρος, -ου, ό, *a lot (that which is cast or drawn); a portion*

*(clergy; cleric, clerk)*

κλησις, -εως, ή, *a (divine) call, invitation, summons*

κλητός, -ή, -όν, *called*

κράβατος, -ου, ό, *a bed, mattress, mat (of a poor man)*

λίμνη, -ης, ή, *a lake (limnology, the scientific study of ponds and lakes)*

μεταβαίνω, *I depart*

νεανίσκος, -ου, ό, *a youth*

νόσος, -ου, ή, *a disease (nosophobia, a morbid fear of disease)*

όδους, -όντος, ό, *a tooth (odontology)*

όμοθυμαδόν, *with one accord*

όνειδίζω, *I reproach*

παράγω, *I pass by*

παραλυτικός, -ου, ό, *a paralytic (paralytic)*

παρεμβολή, -ής, ή, *a camp, army, fortress*

περισσοτέρως, *more abundantly*

πηγή, -ής, ή, *a spring, fountain*

πληθύνω, *I multiply*

ποιμαίνω, *I shepherd, rule (poimenic, pertaining to pastoral theology)*

πράγμα, -ατος, τό, *a deed, matter, thing (pragmatic)*

πρότερος, -α, -ον, *former; as an adverb, before (cf. proto-)*

πυνθάνομαι, *I inquire*

σάλπιγξ, -ιγος, ή, *a trumpet*

σπλάγχνα, -ων, τά, *bowels; heart, tender mercies, compassion*

σπουδάζω, *I endeavor, am diligent*

σφόδρα, *exceedingly*

σχίζω, *I split (schism; schizophrenia)*

τελευτάω, *I die*

τριάκοντα, *indeclinable, thirty*

τρίς, *thrice (in liturgics, the Trisagion)*

ύμέτερος, -α, -ον, *your*

ύπαντάω, *I meet, go to meet*

ὕστερον, *later, afterwards* (in rhetoric, *hysteron-proteron*, a reversing of the natural order of the sense, as 'he is well and lives')

φυτεύω, *I plant*

φωτίζω, *I give light, enlighten* (cf. *photo-*)

χίλιοι, -αι, -α, *a thousand* (*chiliasm*, millenarianism)

χιτών, -ῶνος, ὁ, *a tunic* (*chiton*)

χράσμαι, *I use* (catachresis, misuse of a word; in rhetoric, a mixed metaphor)

χρυσός, -οῦ, ὁ, *gold* (*chrysanthemum*)

ψευδοπροφήτης, -ου, ὁ, *a false prophet*

#### WORDS OCCURRING 10 TIMES

ἁγιασμός, -οῦ, ὁ, *sanctification*

ᾍδης, -ου, ὁ, *Hades* (*Hades*)

ἀδύνατος, -ον, *incapable, impossible*

ἁκαθαρσία, -ας ἡ, *uncleanness*

ἅμα, *at the same time; with the dat., together with*

ἀνατολή, -ῆς, ἡ, *east, dawn* (*Anatolia*)

ἀναφέρω, *I bring up, offer*

ἄνομος, -ον, *lawless, without law*

ἀπολογέομαι, *I defend myself* (cf. *apology*)

ἀπολύτρωσις, -εως, ἡ, *redemption*

ἄσπασμός, -οῦ, ὁ, *a greeting*

ἀφαιρέω, *I take away* (*aphaeresis*, dropping of a letter or syllable from the beginning of a word, as 'lone' from 'alone')

ἀφορίζω, *I separate* (*aphorism*)

βίβλος, -ου, ἡ, *a book* (*Bible*)

βίος, -ου, ὁ, *life* (*biology*)

δεσπότης, -ου, ὁ, *a master, lord* (*despot*)

διατρίβω, *I continue* (*diatribe*, a prolonged and acrimonious harangue)

δικαίωμα, -ατος, τό, *judgment*

διωγμός, -οῦ, ὁ, *persecution*

ἐκκόπτω, *I cut out, cut off*

ἐκπίπτω, *I fall away*

ἐμφανίζω, *I manifest*

ἐννατος, -η, -ον, *ninth* (*Ennead*, one division of the collection made by Porphyry of the teachings of Plotinus, arranged in six divisions of nine books each)

ἐνοχος, -ον, *involved in, liable, guilty*

ἐξομολογέομαι, *I confess, profess* (in the ancient Church, *exomologesis*, the public confession of sin, usually accompanied by fasting, weeping, and mourning)

ἐπειδὴ, *since, because*

ἐπιδίδωμι, *I give to*

ἐπιτάσσω, *I command*

ἐπιτελέω, *I complete, perform*

θλίβω, *I press, oppress*

ἰσχύς, -ύος, ἡ, *strength*

κοινωνός, -οῦ, ὁ, *a partner, sharer* (cf. *cenobite*, one dwelling in a convent community)

κοσμέω, *I adorn* (*cosmetics*)

μακράν, *far away*

μακροθυμέω, *I am patient*

μέλει, *it is a care*

νομικός, -ή, -όν, *pertaining to the law; as a noun, one skilled in the Mosaic law, a lawyer*

ξενίζω, *I entertain (a stranger); I startle, bewilder*

ὅδε, ἧδε, τόδε, *this (here)*

οἰκονόμος, -ου, ὁ, a steward (economy)

ὀνομάζω, I name (cf. onomasticon, a collection of proper names)

ὄντως, really (cf. ontology)

ὄρκος, -ου, ὁ, an oath

παντοκράτωρ, -ορος, ὁ, a ruler of all, the Almighty

πατάσσω, I smite

πενθέω, I mourn

περιστερά, -ᾶς, ἡ, a dove

πλάνη, -ης, ἡ, a wandering, error (cf. planet, which to the ancients was apparently a wandering celestial body)

πλατεῖα, -ας, ἡ, a street (place)

πλεονεξία, -ας, ἡ, covetousness

παικίλος, -η, -ον, varied, manifold

πόρνος, -ου, ὁ, a fornicator (pornography)

προέρχομαι, I go in front, precede

προσκαρτερέω, I continue in or with

πύλη, -ης, ἡ, a gate, porch (pylon)

σέβομαι, I reverence, worship

σιωπάω, I am silent (aposiopesis, in rhetoric, a figure of speech in which the speaker breaks off suddenly)

στρατηγός, -οῦ, ὁ, a commander

συγγενής, -ές, kindred; as a noun, a relative, kinsman

σύνδουλος, -ου, ὁ, a fellow slave

συνζητέω, I question with, discuss

σφάζω, I slay

τάσσω, I arrange, appoint, order

ταχέως, quickly (cf. tachygraphy)

τέταρτος, -η, -ον, fourth (cf. tetrarch, a ruler over a fourth part)

ὑπόδημα, -ατος, τό, *a sandal, shoe*

φείδομαι, *I spare*

χρηστότης, -ητος, ή, *goodness, kindness*

χωρίον, -ου, τό, *a place, field* (cf. chorography, describing,  
or description, of districts)

ψεῦδος, -ους, τό, *a lie* (cf. pseudo-)

ψεῦστης, -ου, ό, *a liar* (cf. pseudo-)

Total number of Greek words (other than proper  
names) which occur in the New Testament ten  
times or more. . . . .1055

## PART II

### WORDS CLASSIFIED ACCORDING TO THEIR ROOT

After the student has mastered about four or five hundred words of frequent occurrence in the Greek Testament, he can begin to use with profit the following groups of words arranged according to their root. Here are collected those words, scattered throughout Part I, which are related to each other by reason of a common etymology. Each group was formed in accord with the requirement that it must contain at least three words each of which occurs ten times or more in the New Testament. In addition to such words from Part I which satisfy this arbitrary requirement, there have been added about 250 other words, each of which occurs from five to nine times in the New Testament. It will be discovered that these words of comparatively infrequent occurrence can be learned with very little additional effort when they are thus grouped with others derived from the same root.

#### THE FORMATION OF WORDS

Words do not grow haphazardly or in isolation from the rest of the vocabulary. To see how verbs, nouns, adjectives, adverbs, and particles can be traced to a relatively few basic roots is not only a fascinating study in itself, but it also lessens quite considerably the drudgery of piecemeal memorization of individual words. Thus, for example, the root *TEA*, meaning *end*, forms the noun *τέλος* with the same meaning. From the noun a verb is produced, *τελέω*, meaning *I finish* or *fulfill* (that is, *I make an appropriate end*). From the noun comes also the adjective *τέλειος*, meaning *complete, perfect, mature*



(that is, *brought to its appropriate end*). The adjective, again, is made into the verb τελειόω, which means *I complete, make perfect* — being equivalent to τέλειον ποιέω. Moreover, the same root TEA appears in τελευτάω, a verb formed ultimately from τέλος and which means *I die* (that is, *I come to the end [of my life]*). Finally, to complete the list of all the words from this root which appear in the New Testament five times or more, by composition with prepositions the compound words ἐπιτελέω, συντέλεια, and συντελέω are formed, each of which involves some aspect of the root idea of *end*.

This example illustrates the principle of the building of Greek words. The root is the primitive part of the word. It conveys the meaning or abstract idea apart from its relations. From the root there are produced various verb-stems and noun-stems (the latter of which produce both nouns and adjectives). These stems are built (1) by the addition of various suffixes and (2) by an internal modification of the stem. The following is a simplified classification of some of the more important ways in which the words of the Greek Testament are formed. For a more complete technical description, any large reference grammar of New Testament Greek should be consulted.<sup>1</sup>

The suffix is a formative element standing between the root and the declensional or conjugational ending. Suffixes limit or particularize the general meaning of the root. Some suffixes <sup>2</sup>

<sup>1</sup> The best treatment is that by J.H.Moulton and W.F.Howard, *A Grammar of New Testament Greek*, vol. II, *Accidence and Word-Formation* (Edinburgh, 1929), pp. 268-410.

<sup>2</sup> It should be noted that roots, stems, and suffixes never existed as independent words in Greek, or indeed in any known period of the parent language from which Greek and the other Indo-European tongues were derived. The analysis of words into their component morphological elements is merely a scientific device useful for purposes of arrangement and classification.

have special meanings, and when these are known it is relatively easy to deduce the significance of an unfamiliar Greek word by analyzing the root idea in the stem as modified by the suffix.

#### A. Suffixes Forming Nouns

These suffixes are listed with the ending of the nominative case, singular number, attached. The figure within the parentheses following the suffix indicates the declension of the nouns formed with that suffix.

1. The agent is indicated by *-της* (1).

Examples: βαπτισ-τής (from βαπτίζω), *one who baptizes, a baptizer, baptist*

μαθη-τής (from μανθάνω), *one who learns, a learner, disciple*

2. An action is indicated by *-μος* (2) and *-σις* (3). The latter suffix often produces the abstract name of an action.

Examples: βαπτισ-μός (from βαπτίζω), *a washing, purification* (the act of which βάπτισμα is the result; see below)

καθαρισ-μός (from καθαρίζω), *a cleansing, purification*

ἀπολύτρω-σις (from ἀπολυτρόω, *I release on payment of a ransom*), *a releasing effected by payment of a ransom* (λύτρον), *redemption*

δικαίω-σις (from δικαιώω), *an act of adjudging one to be righteous, justification*

3. The result of an action is indicated by *-μα* (3).

Examples: βάπτισ-μα (from βαπτίζω), *baptism* (the abiding fact resulting from the act of baptism)

γράμ-μα (from γράφω), *thing written, a letter* (of the alphabet)

κήρυγ-μα (from κηρύσσω), *thing proclaimed by*

a herald, preaching

4. The abstract idea of *quality* is indicated by -ία (1), -οτης (3), and -συνη (1).

Examples: σοφ-ία, wisdom

σωτηρ-ία, salvation

κυρι-ότης, lordship, dominion

νε-ότης, youth

ἀγαθω-σύνη, goodness

δικαιο-σύνη, righteousness

### B. Suffixes Forming Adjectives

1. Adjectives expressing the meaning of or belonging to a person or thing are formed by adding the suffix -ιος to a noun-stem.

Examples: οὐράν-ιος, heavenly (from οὐρανός, heaven)

πλούσ-ιος, wealthy (from πλοῦτος, wealth)

τίμ-ιος, precious, honorable (from τιμή, honor, price)

2. Adjectives expressing the idea belonging to, pertaining to, with the characteristics of, are formed by adding the suffix -ικός to a noun-stem.

Examples: βασιλ-ικός, belonging to a king, kingly, royal (from βασιλεύς, a king)

πνευματ-ικός, pertaining to the spirit, with the characteristics of the spirit, spiritual (from πνεῦμα, spirit)

σαρκ-ικός, fleshly, carnal (from σάρξ, flesh)

σωματ-ικός, pertaining to the body, bodily (from σῶμα, body)

3. Adjectives which express the material from which anything is made are formed with the suffix -ινος.

Examples: δερμάτ-ινος, of skin, leathern

λίθ-ινος, of stone

σάρκ-ινος, of the flesh

4. Many other adjectival suffixes have no characteristic signification. Some of these are -ος, -λος, -νος, -ανος, -μος, and -πος.

5. A special class of adjectives, called verbal adjectives, is formed by the suffix -τος. These either (a) have the meaning of a perfect passive participle or (b) express possibility.

Examples: (a) ἀγαπη-τός, beloved

εὐλογη-τός, blessed

κρυπ-τός, hidden

(b) ἀνεκ-τός, bearable, tolerable

In general the passive sense is more common. Some have either signification, as ἀδύνα-τος, incapable or impossible.

### C. Suffixes Forming Verbs

From the original verb-stem, which is ordinarily preserved unchanged in the second aorist stem, the present stem is formed in various ways, some of which are the following. It will be observed that not only are suffixes employed but that also an internal modification of the stem may take place (called Ablaut).

1. The verb-stem may remain unchanged.

Examples: ἄγ-ω, I lead

δέ-ω, I bind

λύ-ω, I loose

2. The initial consonant of the verb-stem may undergo reduplication.

Examples: γίνομαι, I become, from the stem γεν-

(classical γίγνομαι, from \*γι-γέν-ομαι)<sup>3</sup>

δί-δω-μι, *I give*, from the stem δο-

ἵ-στη-μι *I cause to stand*, from the stem στα-

(for \*σί-στη-μι)

πίπτω, *I fall*, from the stem πετ- (for \*πι-

πέτ-ω)

3. The vowel in the verb-stem may be lengthened.

Examples: λείπ-ω, *I leave*, from λιπ- (cf. 2nd aor.

ἔ-λιπ-ον)

πείθ-ω, *I persuade*, from πιθ- (cf. 2nd aor.

ἔ-πιθ-ον)

φεύγ-ω, *I flee*, from φυγ- (cf. 2nd aor. ἔ-

φυγ-ον)

4. The final consonant of the verb-stem may be doubled.

Examples: ἀπο-στέλλ-ω, *I send away*, from στελ-

βάλλ-ω, *I throw*, from βαλ- (cf. 2nd aor.

ἔ-βαλ-ον)

5. Another consonant may be added to the verb-stem, as

-ν-, -σκ-, or -τ-.

Examples: θνή-σκω, *I die*, from θαν- (cf. 2nd aor. ἔ-

θαν-ον)

πί-νω, *I drink*, from πι- (cf. 2nd aor. ἔ-

πι-ον)

τύπ-τω, *I strike*, from τυπ- (cf. 2nd aor.

ἔ-τυπ-ον)

6. An additional syllable may be added to the verb-stem.

a. The ending -άνω, sometimes with ν (μ before a labial) inserted in the verb-stem, may be added.

Examples: ἁμαρτ-άνω, *I sin*, from ἁμαρτ- (cf. 2nd aor.

<sup>3</sup> An asterisk preceding a Greek word here and in the list below signifies that this form, though preserved in no extant source, must be postulated as the parent of existing forms.

ἡμαρτ-ον)

μανθ-άνω, *I learn*, from μαθ- (cf. 2nd aor.

ἔ-μαθ-ον)

b. The endings -άζω, -ίζω, or -ύζω may be added.

Examples: λιθ-άζω, *I stone*

ἐλπ-ίζω, *I hope*

γογγ-ύζω, *I grumble, murmur*

c. The endings -άω, -έω, or -εύω may be added. These usually denote an action or state similar to that expressed by the noun-stem.

Examples: ἀγαπ-άω, *I love*, from ἀγάπη, *love*

δοул-εύω, *I serve (as a slave)*, from δοῦλος,

*a slave*

φιλ-έω, *I love, am friendly towards*, from

φίλος, *a friend*

d. The endings -αίνω, -όω, or -ύνω may be added. These usually express causation, except in verbs of mental action such as ἀξι-όω, *I deem worthy*, δίκαι-όω, *I deem or judge or pronounce righteous*.

Examples: δοул-όω, *I enslave*, from δοῦλος, *a slave*

πικρ-αίνω, *I make bitter, embitter*, from

πικρός, *sharp, bitter*

πληθ-ύνω, (transitive) *I multiply*, (intransitive) *I abound*, from πληθός, *a throng*

e. Some Greek verbs are 'irregular,' that is, their present stem is entirely different from their aorist stem (and frequently other stems likewise). Thus, φέρω means *I carry*, but ἤνεγκα means *I carried*; ἐσθίω means *I eat*, ἔφαγον means *I ate*. The reason for the existence of these irregular verbs is simply that the aorist tense of one verb and the present tense of another verb of quite similar meaning both fell into dis-

use. The remaining present and aorist tenses of these two verbs then came to be associated together as though they were related etymologically. The same thing has happened in languages other than Greek. In English the verb *went* is not the etymological preterit of *go*; it is the past tense of the little used verb *wend*. Further, modern English rejects the former preterit of *go* (the Anglo-Saxon *éode* and Middle English *yode*). The tenses that remain of each verb now function as the principal parts of one verb. In French, to take an example of irregularity within the same tense, the first and second persons plural of the present tense of the verb *aller*, to go, are *nous allons*, *vous allez*, but the other forms of the present tense are *je vais*, *tu vas*, etc. The conjugation of the verb is irregular because behind the different forms lie two different Latin words which, for some reason, came to be preferred in those persons (they are *ambulare* and *vadare*, both meaning 'to walk, go').<sup>4</sup>

The irregular verbs which (with their compounds) occur most frequently in the Greek New Testament are the following. A hyphen before a principal part means that this form appears only in compound verbs.

αἶρέω, *I take*, middle, *I choose*, fut. αἰρήσομαι and -ελεῖ, 2nd aor. -εἶλον, middle εἰλάμην, perf. -ήρημαι, aor. passive -ηρέθην.

εἶπον and εἶπα, *I said*, fut. ἐρῶ, perf. εἴρηκα, perf. passive εἴρημαι, aor. passive ἐρρέθην and ἐρρήθην.

έρχομαι, *I come*, go, fut. ἐλεύσομαι, 2nd aor. ἦλθεν, perf. ἐλήλυθα.

ἐσθίω and ἔσθω, *I eat*, fut. φάγομαι, 2nd aor. ἔφαγον.

<sup>4</sup> The Italian verb *andare* exhibits the same irregularity: *noi andiamo*, *voi andate*, but *io vado*, *tu vai*, etc.

ὁράω, *I see*, fut. ὄψομαι, 2nd aor. εἶδον, perf. ἑώρακα  
and ἑώρακα, aor. passive ὤφθην.

τρέχω, *I run*, 2nd aor. ἔδραμον.

φέρω, *I carry*, fut. οἴσω, aor. ἤνεγκα and -ήνεγκον,  
perf. -ενήνοχα, aor. passive ἠνέχθην.

#### COMPOUND WORDS

Everything set forth above refers to the building of simple words from one stem. Compound words, on the other hand, are formed from a union of two or more stems or parts, as ψευδο-προφήτης, a *false prophet*, and ἀντι-παρ-ῆλθεν, *he passed by* [παρά] *on the other side* [ἀντί], used of the priest and the Levite in the parable of the Good Samaritan (Luke 10:31f). As can be observed from these two examples, a compound word contains a defining part and a defined part, usually in this order. The parts of a compound word stand in various syntactical relations to each other, as that of adjective or attributive genitive to a noun, or that of adverb or object to a verb, etc. Compounds may thus be regarded as abbreviated forms of syntax. In analyzing the meaning of a compound, it must be kept in mind that no part of the word is without significance.

Compound words are formed chiefly in the following three ways.

1. Various particles and adverbs may be prefixed. The two of most frequent occurrence are:

a. The alpha privative, ἀ- (before vowels generally ἀν-), which gives a negative sense to the word to which it is affixed (cf. the English prefix 'un-').

Examples: ἀ-δικός, *unjust*

ἀ-τιμάζω, *I dishonor*

ἀν-έγκλητος, *unreprovable, blameless*



b. The adverbial prefix εὖ-, which supplies the general idea of 'prosperously,' 'being well disposed.'

Examples: εὖ-δοκέω, *I am well pleased, think it good*

εὖ-λογέω, *I speak well of, praise, bless*

2. One or more prepositions may be prefixed. For detailed information regarding this very large class of compound verbs, see Appendix II, pp. 102ff.

3. Two or more noun-stems or verb-stems may be compounded. As regards their meaning, compound nouns (substantives and adjectives) may be divided into two principal classes.

a. Objective compounds. In these the first part is related to the other as a sort of grammatical object. When the two are expressed in English as separate words, the first is put in an oblique case depending, either immediately or by means of a preposition, on the other.

Examples: θεό-πνευστος, *inspired by God*

νομο-διδάσκαλος, *a teacher of [the] Law*

οἰκο-δεσπότης, *a master of a house, a householder*

b. Possessive and descriptive compounds. In these the first part qualifies the second like an adjective or adverb.

Examples: μακρο-θυμία, *long-suffering*

μον-όφθαλμος, *one-eyed, having one eye*

ὀλιγό-πιστος, *having little faith*

ταπεινο-φροσύνη, *lowliness of mind, humility*

In drawing up the following ninety-seven groups of words the author has tried to avoid two extremes. He has tried to refrain from spinning out fanciful derivations for the sake of establishing connections between words which, according to scientific linguistics, are entirely unrelated. No statement about

root or derivation is made which involves a descent to the level of popular or folk-etymology. If a root is obscure or uncertain — or even merely probable — it has not been given.<sup>5</sup> The other extreme which he has tried to avoid is the cumbering of the lists with technical details of advanced linguistics. It may very well be, for example, that originally there was but one root  $\Lambda\epsilon\Gamma$  which meant 'gather, pick' as well as 'say,' but it is not inaccurate to differentiate between the two by forming two separate lists of words involving each of these meanings; and certainly such an arrangement is less liable to engender confusion than the other.

Finally, it ought to be mentioned that several of the roots contain the obsolete Greek letter *vau*, *f*, called 'digamma' (i.e. double-gamma) from its shape.<sup>6</sup> The sound of this letter was like that of English *w*. Thus, the root  $\Phi\iota\Delta$ , *see*, lies behind  $\epsilon\hat{\iota}\delta\omicron\nu$  (for  $\epsilon\text{-}\Phi\iota\delta\text{-}\omicron\nu$ ) and the second perfect tense  $\omicron\hat{\iota}\delta\alpha$ , *I know* (literally, *I have seen*); compare other Indo-European words, such as Sanskrit *ved-a*, *knowledge*; Latin *vid-eo*, *I see*; German *wis-sen*, *know*; Anglo-Saxon *wit-an* (English *to wit* and the archaic *wot* [means *know*; see Acts 3:17, Rom. 11:2, etc., in the King James Version]).

<sup>5</sup> The chief authorities upon which the etymologies are based are Walther Prellwitz, *Etymologisches Wörterbuch der griechischen Sprache* (2nd ed., Göttingen, 1905), and Emile Boisacq, *Dictionnaire étymologique de la langue grecque* (3rd ed., Heidelberg and Paris, 1938).

<sup>6</sup> *Vau* had not entirely disappeared in pronunciation when the Homeric poems were composed, and the meter of many verses in these is explained only by admitting its presence.

root ΑΓ, drive, lead, weigh

ἄγω, *I lead*

ἀνάγω, *I lead up; middle, I put to sea, set sail*

ἀπάγω, *I lead away*

εἰσάγω, *I lead in, bring in*

ἐξάγω, *I lead out*

παράγω, *I pass by*

περιάγω, *I lead about, go about*

προάγω, *I lead forth, go before*

συνάγω, *I gather together*

συναγωγὴ, -ῆς, ἡ, *a synagogue*

ἀρχισυνάγωγος, -ου, ὁ, *a ruler of a synagogue*

ἐπισυνάγω, *I collect, gather together at one place*

ὑπάγω, *I depart*

ἀγρός, -οῦ, ὁ, *(place where cattle are led or driven), a field*

ἡγέομαι, *I am chief; (I lead through the mind), I think, regard*

ἡγεμὼν, -όνος, ὁ, *a leader, governor*

ἄξιος, -α, -ον, *(of equal weight), worthy*

ἀξιόω, *I deem worthy, think fit*

ἀξίως, *worthily*

ἀγών, -ῶνος, ὁ, *an athletic contest, a contest*

root 'ΑΓ, religious awe, reverence

ἅγιος, -α, -ον, *holy*

ἀγιάζω, *I make holy, sanctify*

ἁγιασμός, -οῦ, ὁ, *sanctification*

ἁγνός, -ή, -όν, *(in a condition prepared for worship), pure*  
*(ethically, ritually, or ceremonially), chaste*

ἀγνίζω, *I make pure*

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ἀγαπάω, *I love*

ἀγάπη, -ης, ἡ, *love*

ἀγαπητός, -ή, -όν, *beloved*

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ἄγγελος, -ου, ὁ, *a messenger, an angel*

ἀναγγέλλω, *I announce, report*

ἀπαγγέλλω, *I announce, report*

ἐπαγγελία, -ας, ἡ, *a promise*

ἐπαγγέλλομαι, *I promise*

εὐαγγελίζω, *I bring good news, preach good tidings (the Gospel)*

εὐαγγέλιον, -ου, τό, *good news, the Gospel*

καταγγέλλω, *I proclaim*

παραγγέλλω, *I command, charge*

παραγγελία, -ας, ἡ, *a charge, command*

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αἰτέω, *I ask*

αἰτία, -ας, ἡ, *a cause, accusation*

παραιτέομαι, *I make excuse, refuse*

---

ἀκούω, *I hear*

εἰσακούω, *I hearken to, assent to*

ὑπακούω, *I obey*

ἀκοή, -ῆς, ἡ, *hearing, a report*

ὑπακοή, -ῆς, ἡ, *obedience*

root ΑΛΛ, other

ἄλλος, -η, -ο, *other, another*

ἀλλήλων, (reduplicated stem, ἀλλ-ηλο), *of one another*

ἀλλά, (neuter plural with changed accent: 'in another way'),

but

ἀλλάσσω, (*I make other than it is*), *I change, alter*

καταλλάσσω, *I change (from enmity to friendship), reconcile*

root AP, join, fit

ἄρέσκω, (*I fit or join together; suit*), *I please*

ἀριθμός, -οῦ, ὁ, *a number*

ἄρτι, (*fitting exactly*), *now, just now*

ἀρετή, -ῆς, ἡ, (*moral fitness*), *virtue, excellence*

root APX, be first

ἄρχω, (*first in point of station*), *I rule; middle, (first in point of time), I begin*

ἄρχων, -οντος, ὁ, *a ruler*

ἀρχή, -ῆς, ἡ, *a beginning*

ἀρχαῖος, -α, -ον, *old, ancient*

ἀρχιερεύς, -έως, ὁ, *a chief priest, high priest*

ὑπάρχω, (*I am under as a foundation, support*), *I am, I exist,*

*I belong to (τὰ ὑπάρχοντα, one's belongings, possessions)*

ἀπαρχή, -ῆς, ἡ, *first fruits*

root BA, go

ἀναβαίνω, *I go up*

ἐμβαίνω, (*I step into [a boat]*), *I embark*

ἐπιβαίνω, *I go up to, mount, board (a boat)*

καταβαίνω, *I go down*

μεταβαίνω, *I depart*

παράβασις, -εως, ἡ, (*a going over [the line]*), *transgression,*

*a transgression*

παραβάτης, -ου, ὁ, a transgressor  
 προβαίνω, I go forward, go on  
 πρόβατον, -ου, τό, a sheep (that which goes forward)  
 συμβαίνω, (of events) happen, occur  
 βῆμα, -ατος, τό, judgment seat (that which the judge mounts)  
 βέβαιος, -α, -ον, (reduplicated stem, βε-βα-, standing fast),  
 solid, sure, firm  
 βεβαιόω, I confirm, ratify  
 βέβηλος, -η, -ον, (lawful to be trodden), profane, secular

root BAA, throw

βάλλω, I throw, put  
 ἐκβάλλω, I cast out  
 ἐπιβάλλω, I lay upon  
 λιθοβολέω, I pelt with stones, kill by stoning  
 περιβάλλω, I put around, clothe  
 συμβάλλω, (I throw together), I encounter, meet, consider;  
 middle, contribute to  
 ὑπερβάλλω, (I surpass in throwing), I surpass, exceed  
 διάβολος, -ου, ὁ, (one who throws across or at, with words, a  
 slanderer), the accuser, the Devil  
 καταβολή, -ης, -ή, (that which is put down), a foundation  
 παραβολή, -ης, ἡ (a placing of one thing by the side of another,  
 by way of comparison), a parable  
 παρεμβολή, -ης, ἡ, a camp, army, fortress  
 ὑπερβολή, -ης, ἡ, (a throwing beyond), excess, abundance

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βασιλεύς, -έως, ὁ, a king

βασιλεύω, I reign

βασιλεία, -ας, ἡ, a kingdom

βασιλικός, -ή, -όν, kingly, royal

root BAΦ, dip

βαπτίζω, I baptize

βάπτισμα, -ατος, τό, baptism

βαπτιστής, -ου, ό, baptizer, Baptist (used only of John)

βλέπω, I see

ἀναβλέπω, I look up, receive sight

ἐμβλέπω, I look at

περιβλέπομαι, I look around, survey

root ΓΕΝ, beget, become

γίνομαι, (Attic, γίγνομαι, a reduplicated form, = "γι-γένν-ομαι),

I become, come into being, happen, am made, am

παράγινομαι, I come, arrive

γονεύς, -έως, ό, a parent

γένος, -ους, τό, race, kind

μονογενής, -ές, only-begotten, only

συγγενής, -ές, kindred, relative, kinsman

γενεά, -ᾶς, ἡ, a generation

γένεσις, -εως, ἡ, birth, origin

γένημα, -ατος, τό, fruit, produce

γεννάω, I beget

γυνή, γυναικός, ἡ, a woman, wife

γαμέω, I marry

γάμος, -ου, ό, a marriage, wedding

root ΓΝΩ, know

γινώσκω, *I know*ἀναγινώσκω, (*I know again*), *I read*ἐπιγινώσκω, *I come to know, recognize*γνώσις, -εως, ἡ, *wisdom*ἐπίγνωσις, -εως, ἡ, *knowledge*προγινώσκω, *I know beforehand, foreknow*γνωρίζω, *I make known*γνωστός, -ή, -όν, *known; as a noun, an acquaintance*γνώμη, -ης, ἡ, *opinion, counsel*ἀγνοεώ, *I do not know*

root ΓΡΑΦ, scratch, scrape (signs in stone or wood)

γράφω, *I write*γραφή, -ῆς, ἡ, *a writing, Scripture*ἐπιγράφω, *I write upon, inscribe*ἐπιγραφή, -ῆς, ἡ, *an inscription*γράμμα, -ατος, τό, *a letter (of the alphabet), writing*γραμματεύς, -έως, ό, *a scribe*

root ΔΕ, bind

δέω, *I bind*δεῖ (it is binding), *it is necessary, one must*δέσμιος, -ου, ό, *a prisoner*δεσμός, -οῦ, ό, *a fetter, bond*ὑπόδημα, -ατος, τό, (*that which is bound under [the foot]*), *a sandal, shoe*

root ΔΕΙΚ, show, point

δείκνυμι and δεικνύω, *I show*ἐνδείκνυμαι, *I show forth*ἐπιδείκνυμι, *I show, prove*



ὑποδείκνυμι, (*I show by placing under [the eyes]*), *I warn*

ὑπόδειγμα, -ατος, τό, *an example, copy*

root ΔΕΚ, *take*

δέχομαι, *I take, receive*

ἀποδέχομαι, *I accept from, receive, welcome*

ἐκδέχομαι, *I expect, wait for*

ἀπεκδέχομαι, *I wait for eagerly*

παραδέχομαι, *I accept, receive*

προσδέχομαι, *I receive, wait for*

εὐπρόσδεκτος, -ον, *well-received, acceptable*

προσδοκάω, *I wait for*

δεξιός, -ά, -όν, [δεκ + σ = δεξ], *right* (perhaps because the *right* hand is oftenest used in *taking*)

διάκονος, -ου, ὁ and ἡ, *a servant, deacon, deaconess*

διακονέω, *I serve, wait upon, care for one's needs, minister*

διακονία, -ας, ἡ, *the office and work of a διάκονος, service, ministry*

διδάσκω, *I teach*

διδάσκαλος, -ου, ὁ, *a teacher*

διδασκαλία, -ας, ἡ, *teaching*

διδασχῆ, -ῆς, ἡ, *teaching*

root ΔΙΚ, *show, point*

δίκαιος, -α, -ον, *righteous* (in accord with the way *pointed out*)

δικαιόω, *I justify, pronounce righteous*

δικαιοσύνη, -ης, ἡ, *righteousness*

δικαίωμα, -ατος, τό, *judgment*

δικαίως, *justly, uprightly*

ἐκδικέω, *I avenge*

ἄδικέω, *I wrong, do wrong*

ἄδικος, -ον, *unjust*

ἀδικία, -ας, ἡ, *unrighteousness*

ἀντίδικος, -ου, ὁ, *an opponent in a suit at law, an adversary*

ἐκδίκησις, -εως, ἡ, *vengeance, punishment*

root ΔΟ, *give*

δίδωμι, *I give*

ἀποδίδωμι, *I give back, pay; middle, I sell*

ἀνταποδίδωμι, *I give back (in return)*

ἐπιδίδωμι, *I give to*

μεταδίδωμι, *I share with, impart*

παραδίδωμι, *I hand over, betray*

παράδοσις, -εως, ἡ, *a tradition (that which has been handed over)*

δωρεά, -ᾶς, ἡ, *a gift*

δωρεάν, (accusative of the noun, used adverbially: *as a gift,*

*gift-wise), freely*

δῶρον, -ου, τό, *a gift*

root ΔΟΚ, *beseem, befit*

δοκέω, *I think; I seem*

εὐδοκέω, *I think it good, am well pleased with*

εὐδοκία, -ας, ἡ, *good will, favor, pleasure, approval*

συνευδοκέω, *I entirely approve of, agree with*

δόξα, -ης, ἡ, *glory*

δοξάζω, *I glorify*

δοκιμάζω, *I prove, approve*

ἀποδοκιμάζω, *I reject (after testing)*

δοκιμή, -ῆς, ἡ, *a proving, approvedness, character*

δόκιμος, -ον, *tested, approved*

ἀδόκιμος, -ον, (*failing to pass the test*), *unapproved, counterfeit*

δόγμα, -ατος, τό, *a (public) decree*

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δοῦλος, -ου, ό, *a slave*

σύνδουλος, -ου, ό, *a fellow slave*

δουλεία, -ας, ή, *slavery*

δουλεύω, *I serve*

δουλόω, *I enslave*

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δύναμαι, *I am powerful, able*

ἐνδυναμόω, *I endue with power, make strong*

δύνατος, -η, -ον, *powerful, possible*

ἀδύνατος, -ον, *impossible*

δύναμις, -εως, ή, *power*

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ἔλεος, -ους, τό, *pity, mercy*

ἐλεέω, *I have mercy*

ἐλεημοσύνη, -ης, ή, *alms*

root EPX, *come, go*

ἔρχομαι, *I come, go*

ἀπέρχομαι, *I depart*

διέρχομαι, *I pass through*

εἰσέρχομαι, *I go in*

ἐξέρχομαι, *I go out*

ἐπέρχομαι, *I come upon (sometimes with hostility)*

κατέρχομαι, *I come down, go down*

παρέρχομαι, *I pass by, pass away*

προέρχομαι, *I go before*

προσέρχομαι, *I come to*

συνέρχομαι, *I come together*

root ΕΣ, *be*

εἰμί, *I am*

ἄπειμι, *I am absent*

πάρειμι, *I am present; I have arrived*

παρουσία, -ας, ἡ, *presence, coming (especially Christ's [second] coming in glory)*

ἔξεστι, *it is permitted, it is lawful*

ἐξουσία, -ας, ἡ, *authority*

root EX and ΣΕΧ, *have*

ἔχω, *I have, hold*

ἀνέχομαι, (*I bear up*), *I endure*

ἀνεκτός, -όν, *bearable, tolerable*

ἀπέχω, *I have received (payment); I am distant*

ἐπέχω, *I hold out, give attention to*

κατέχω, *I hold fast, hold back*

μετέχω, *I have a share in, partake of*

μέτοχος, -ον, *sharing in; as a noun, a partner*

παρέχω, *I offer, afford*

προσέχω, *I attend to, give heed to*

συνέχω, (*I hold together, constrain*), *I hold fast, oppress*

ὑπερέχω, (*I hold over, above*), *I rise above, am superior*

ἐνοχος, -ον, (=ἐνερχόμενος, *held in, bound by*), *liable, guilty*

εὐσχήμων, -ον, *of elegant figure (way of holding oneself),*

*graceful, of good standing*

μετασχηματίζω, *I change the figure of, transfigure*

root ΕΡ, *say*

ἐρῶ, (*from a rare present stem, εἶρω*), *I shall say*

ῥῆμα, -ατος, τό, *a word*

παρρησία, -ας, ἡ, *boldness (of speech), confidence*

παρρησιάζομαι, *I speak boldly*

root FEPT, work

ἔργον, -ου, τό, *work*

ἐργάτης, -ου, ὁ, *a workman*

ἐνεργέω, *I work, effect*

συνεργέω, *I work along with, co-operate with*

συνεργός, -οῦ, ὁ and ἡ, *a fellow worker*

ἐργάζομαι, *I work*

ἐργασία, -ας, ἡ, *work, business, profit*

κατεργάζομαι, *I work out*

γεωργός, -οῦ, ὁ, (*a worker in the earth [γῆ]*), *a farmer*

λειτουργός, -οῦ, ὁ, (*a public [λαός] minister*), *a servant*

πανουργία, -ας, ἡ, (*ability to do anything, cleverness*), *craftiness, cunning*

ἀργός, -όν, *idle, lazy* (contracted from ἀ-εργός)

καταργέω, *I bring to naught, abolish*

root FIA, see

εἶδον, *I saw*

εἶδος, -ους, τό, *visible form, shape*

εἰδωλον, -ου, τό, *an image, idol*

εἰδωλολάτρης, -ου, ὁ, *an idolater*

οἶδα, (*second perfect [I have seen] with present sense*), *I know*

ᾗδης, -ου, ὁ, (*a privative and Fιδ, the unseen world*), *Hades*

ζάω, *I live*

ζωή, -ῆς, ἡ, *life*

ζῶον, -ου, τό, *a living creature, an animal*

ζητέω, *I seek*

ἐκζητέω, *I seek out*

ἐπιζητέω, *I seek for*

συνζητέω, *I question with, discuss*

ζήτημα, -ατος, τό, *a question, debate*

ζήτησις, -εως, ή, *a questioning, debate*

root ΘΑΝ, *die*

θνήσκω, *I die; perfect tense, I am dead*

θνητός, -ή, -όν, *liable to death, mortal*

ἀποθνήσκω, *I die*

θάνατος, -ου, ό, *death*

θανατώ, *I put to death*

root ΘΕ, *put, set, place*

τίθημι, *I place,*

ἀποτίθηναι, *I put off from myself, lay aside*

διατίθηναι, *I appoint, make a covenant*

ἐπιτίθηναι, *I lay upon*

μετατίθηναι, *I transfer, change*

παρατίθηναι, *I set before; middle, I entrust*

περιτίθηναι, *I place around, clothe*

προστίθηναι, *I add, I add to*

ἀθετέω, *I reject*

θεμέλιος, -ον, *as a noun, a foundation (the thing laid down)*

θεμελιώ, *I lay the foundation of, make stable*

θησαυρός, οὔ, ό, *a storehouse; treasure*

θησαυρίζω, *I store up, treasure up*

ἀποθήκη, -ης, ή, *a place in which anything is laid by, a store-house, granary, barn*

διαθήκη, -ης, ή, *a covenant*

ἀνάθεμα, -ατος, τό, (a thing laid by or set up; a thing devoted to the vengeance of God), a curse, a man accursed

root ΘΥ (1), burn, smoke

θύω, *I sacrifice, kill*

θυμίαμα, -ατος, τό, *incense*

θυσία, -ας, ἡ, *a sacrifice*

θυσιαστήριον, -ου, τό, (a place for sacrifice), an altar

root ΘΥ (2), rush

θυμός, -οῦ, ὁ, *wrath*

ἐπιθυμέω, (*I have it upon my heart*), *I desire*

ἐπιθυμία, -ας, ἡ, *eager desire, passion*

μακροθυμέω, *I am patient*

μακροθυμία, -ας, ἡ, *long-suffering*

ὁμοθυμαδόν, *with one accord*

προθυμία, -ας, ἡ, *eagerness, enthusiasm*

root 'Ι, set in motion

ἄνεσις, -εως, ἡ, *a loosening; relief, rest*

ἀφήμι, *I let go, permit, forgive*

ἄφεσις, -εως, ἡ, *a sending away, remission*

συνίημι, (*I go along with*), *I understand*

σύνεσις, -εως, ἡ, *understanding*

ἁσύνετος, -ον, *without understanding, stupid*

ἰσχύς, -ύος, ἡ, *strength*

ἰσχυρός, -ά, -όν, *strong*

ἰσχύω, *I am strong*

root KAO, clean

καθαρός, -ά, -όν, *clean*καθαρίζω, *I cleanse*καθαρισμός, -οῦ, ὁ, *a cleansing, purification*ἀκαθαρσία, -ας, ἡ, *uncleanness*ἀκάθαρτος, -ον, *unclean*

root KAA, call

καλέω, *I call*κλητός, -ή, -όν, *called*κλησις, -εως, ἡ, *a (divine) call, invitation*ἐγκαλέω, *I call to account, accuse*ἀνέγκλητος, -ον, *not to be called to account, unreprouvable, blameless*ἐκκλησία, -ας, ἡ, *a Church, the Church*ἐπικαλέομαι, *I call, name; middle, I invoke, appeal to*παρακαλέω, (*I call beside myself*), *I beseech, exhort, console*παράκλησις, -εως, ἡ, *exhortation, consolation*παράκλητος, -ου, ὁ, *an intercessor, helper, Paraclete*προσκαλέομαι, *I summon*συνκαλέω, *I call together, assemble*καυχάομαι, *I boast*καύχημα, -ατος, τό, *a boasting, a ground of boasting*καύχησις, -εως, ἡ, *boasting*

root KEI, lie outstretched

κειμαι, *I lie*ἀνάκειμαι, *I recline (at meals)*ἀντίκειμαι, *I resist, oppose*



ἐπίκειμαι, *I lie upon, press upon, am urgent*  
 κατάκειμαι, *I lie down, lie sick; I recline (at meals)*  
 περίκειμαι, *I am compassed about with, have around me*  
 πρόκειμαι, *I am set before, am present*  
 συνανάκειμαι, *I recline together, feast together*  
 κοιμάομαι, *(I lie at rest), I sleep, fall asleep, die*  
 κώμη, -ης, ἡ, *a village*

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κληῖρος, -ου, ὁ, *a lot, a portion*  
 κληρονόμος, -ου, ὁ, *an heir*  
 κληρονομέω, *I inherit*  
 κληρονομία, -ης, ἡ, *an inheritance*

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κοινός, -ή, -όν, *common, unclean*  
 κοινώω, *I make common, defile*  
 κοινωνέω, *I have a share of, take part in*  
 κοινωνία, -ας, ἡ, *fellowship, collection*  
 κοινωνός, -οῦ, ὁ and ἡ, *a partner, sharer*

root ΚΟΠ, *cut, strike*

κόπτω, *I cut; middle, I strike (my breast or head in lamentation)*

ἀποκόπτω, *I cut off, amputate*

ἐκκόπτω, *I cut out, cut off*

ἐνκόπτω, *(I cut into), I block, hinder*

προσκόπτω, *I strike against, stumble, stumble at*

πρόσκομμα, -ατος, τό, *a stumbling, a stumbling block, an obstacle*

κόπος, -ου, ὁ, *trouble, labor*

εὐχοπος, -ον, *with easy labor, easy*  
κοπιάω, *I toil*

root KPAT and KAPT, strong, hard

κράτος, -ους, τό, *power, dominion*  
κρατέω, *I grasp*  
κρείσων, (or κρείττων), -ονος, *better*  
προσκαρτερέω, *I continue in or with*  
παντοκράτωρ, -ορος, ό, *ruler of all, the Almighty*

root KPI, separate

κρίνω, *I judge, decide*  
ἀνακρίνω, *I examine*  
ἀποκρίνομαι, *I answer*  
διακρίνω, *I discriminate; middle, I doubt*  
κατακρίνω, *I condemn*  
κρίμα, -ατος, τό, *judgment*  
κρίσις, -εως, ή, *judgment*  
κριτής, -ου, ό, *a judge*  
ὕποκριτής, -ου, ό, *a hypocrite (literally, a pretender, an actor)*  
ὕπόκρισις, -εως, ή, *(acting a part), hypocrisy*  
ἀνυπόκριτος, -ον, *unfeigned, undisguised*

root AAB, take, receive

λαμβάνω, *I take, receive (2nd aor., ἔ-λαβ-ον)*  
ἀναλαμβάνω, *I take up*  
ἐπιλαμβάνω, *I take hold of*  
καταλαμβάνω, *I undertake, apprehend*  
μεταλαμβάνω, *I have a share of, partake of, get*  
παραλαμβάνω, *I receive*

προσλαμβάνω, *I receive*

συλλαμβάνω, *I take, conceive*

ὑπολαμβάνω, *I take up (by supporting beneath); I welcome;*

*I catch up (in speech); I suppose*

root ΛΑΘ, conceal

λανθάνω, *I am hidden from, escape notice (2nd aor., ἔ-λαθ-ον)*

ἐπιλανθάνομαι, *I forget, neglect*

ἀληθής, -ές, *true (not concealed)*

ἀληθινός, -ή, -όν, *true*

ἀλήθεια, -ας, ἡ, *truth*

ἀληθώς, *truly,*

root ΛΕΓ (1), gather, pick

διαλέγομαι, *(I pick out [thoughts] one from another), I dispute*

διάλεκτος, -ου, ἡ, *speech, language*

ἐκλέγομαι, *I pick out, choose*

ἐκλεκτός, -ή, -όν, *chosen, elect*

ἐκλογή, -ῆς, ἡ, *a choosing out, election (in the New Testament always of the divine choice)*

διαλογίζομαι, *I debate*

root ΛΕΓ (2), say

λέγω, *I say, speak*

λόγος, -ου, ό, *a word, the Word*

εὐλογέω, *(I speak well of someone), I bless*

εὐλογητός, -όν, *blessed*

εὐλογία, -ας, ἡ, *a blessing*

ἀπολογέομαι, *I defend myself*

ἀπολογία, -ας, ἡ, *a defense (especially in a law court)*

λογίζομαι, *I account, reckon*

διαλογίζομαι, *I debate*

διαλογισμός, -οῦ, ὁ, *a reasoning, questioning*

root ΛΥ, loose

λύω, *I loose*

ἀπολύω, *I release (loose from)*

ἀπολύτρωσις, -εως, ἡ, *(a releasing), redemption*

ἐκλύομαι, *I am unstrung, grow weary, become faint-hearted*

καταλύω, *(I dissolve), I destroy; I lodge (after having loosed the straps and packs of the beasts of burden as well as one's own garments)*

παραλύομαι, *(I am unstrung), I am a paralytic*

παραλυτικός, -ή, -όν, *paralytic*

root ΜΑ, reflex thought, persistency

μένω, *(I bethink myself, wait), I remain*

διαμένω, *I remain throughout*

ἐπιμένω, *I remain in*

προσμένω, *I remain with, continue in*

ὑπομένω, *I tarry; I endure*

ὑπομονή, -ῆς, ἡ, *patient, steadfast endurance*

μιμητής, -οῦ, ὁ, *an imitator*

μιμνήσκομαι, *I remember*

ἀναμιμνήσκομαι, *I call to remembrance*

ὑπομιμνήσκω, *I bring to remembrance*

μνεία, -ας, ἡ, *remembrance, mention*

μνημα, -ατος, τό, *(something that brings to remembrance), a sepulcher, tomb, monument*

μνημεῖον, -ου, τό, *a sepulcher, tomb, monument*

μνημονεύω, *I remember*

root MAP, thoughtful

μάρτυς, -υρος, ὁ and ἡ, a witness  
μαρτυρέω, I bear witness, testify  
μαρτυρία, -ας, ἡ, testimony, evidence  
μαρτύριον, -ου, τό, a testimony, witness, proof  
διαμαρτυρέομαι, I testify (solemnly)

root MEP, part

μέρος, -ους, τό, a part  
μερίζω, I divide (make parts of)  
διαμερίζω, I divide, distribute  
ἀμαρτάνω, (I am without a share or part in; miss the mark),

I sin, commit a sin

ἀμάρτημα, -ατος, τό, a sin, evil deed  
ἀμαρτία, -ας, ἡ, a sin, sin  
ἀμαρτωλός, -όν, sinful; as a noun, a sinner

root NEM, allot

νόμος, -ου, ὁ, a law, the Law  
ἀνομία, -ας, ἡ, (without law), lawlessness  
νομίζω, I suppose, think  
νομικός, -ής, -όν, relating to law; as a noun, one learned in  
the (Mosaic) law, a lawyer

root NO, know

νοέω, I understand  
νόημα, -ατος, τό, a thought, a design  
διάνοια, -ας, ἡ, the mind, understanding, a thought  
κατανοέω, I observe  
μετανοέω, I repent  
μετάνοια, -ας, ἡ, repentance

νοῦς, νοός, ό, *the mind*

νουθετέω, (*I put in mind*), *I admonish, warn, exhort*

---

οἶκος, -ου, ό, *a house*

οἰκοδεσπότης, -ου, ό, *a householder*

οἰκοδομέω, *I build, edify*

οἰκοδομή, -ῆς, ἡ, *a building; edification*

ἐποικοδομέω, *I build upon, build up*

οἰκονόμος, -ου, ό, *a steward*

οἰκέω, *I dwell; inhabit*

ἐνοικέω, *I dwell in*

κατοικέω, *I inhabit, dwell*

οἰκονομία, -ας, ἡ, *stewardship, arrangement, dispensation*

οἰκουμένη, -ης, ἡ, *the (inhabited) world*

οἰκία, -ας, ἡ, *a house*

root OM, like

ὅμοιος, -α, -ον, *like*

ὁμοιόω, *I make like, liken*

ὁμοίωμα, -ατος, τό, *a likeness, image*

ὁμολογέω, (*I say the same thing*), *I confess, profess*

ἐξομολογέομαι, *I confess, profess*

ὁμολογία, -ας, ἡ, *a confession, profession*

root OΠ, see

ὄψομαι, (ὄπ-σο-μαι), *I shall see*

ὀφθαλμός, -οῦ, ό, *an eye*

ἄνθρωπος, -ου, ό, ('*man-faced*,' cf. ἀνήρ, ἀνδρός), *a man*

ἀνθρώπινος, -η, -ον, *human*

μέτωπον, -ου, τό, *forehead*

πρόσωπον, -ου, τό, *face*

πάσχω, *I suffer* (2nd aor., ἔπαθ-ον)

πάθημα, -ατος, τό, *suffering*

πενθέω, *I mourn*

---

παῖς, παιδός, ό and ἡ, *a boy, girl, child, servant*

παιδεύω, *I teach, chastise*

παιδεία, -ας, ἡ, *discipline, chastisement*

παιδίον, -ου, τό, *an infant, child*

παιδίσκη, -ης, ἡ, *a maid servant*

ἐμπαίζω, *I mock*

---

πᾶς, πᾶσα, πᾶν, *every, all*

ἅπας, -ασα, -αν, (used by some authors in preference to πᾶς  
after a consonant), *all*

πανταχοῦ, *everywhere*

πάντως, *entirely, assuredly*

παντοκράτωρ, -ορος, ό, *ruler of all, the Almighty*

root ΠΕΡ (1), *press or drive through*

πορεύομαι, *I go, proceed*

διαπορεύομαι, *I go through*

εἰσπορεύομαι, *I enter*

ἐκπορεύομαι, *I go out*

παραπορεύομαι, *I go past, pass by*

ἔμπορος, -ου, ό, (one on a journey, especially for business),  
*a merchant*

πέραν, *beyond (on the further side)*

διαπεράω, *I cross over*

ἀπορέω, (*I lose the way*), *I am in doubt, perplexed*

πειράζω, *I test, tempt, attempt*

πειρασμός, -οῦ, ό, *a temptation*

root ΠΕΡ (2), causal of ΠΕΡ (1), export for sale

πιπράσκω, (for reduplicated πι-περ-ασκω), *I sell*

πορνεύω, *I commit fornication; metaphorically of idolatry (in accord with Biblical imagery, the marriage relationship between God and his people is broken by the worship of idols)*

πορνεΐα, -ας, ἡ, *fornication*

πόρνη, -ης, ἡ, (one whose body is sold), *a prostitute, harlot*

πόρνος, -ου, ὁ, *a fornicator*

root ΠΕΤ, fly, fall

πέτομαι, *I fly*

πετεινά, -ῶν, τά, *birds*

καταπέτασμα, -ατος, τό, *a veil (spread out), a curtain*

πίπτω, (for reduplicated πι-πετ-ω), *I fall*

ἀναπίπτω, *I recline*

ἐκπίπτω, *I fall away*

ἐμπίπτω, *I fall into*

ἐπιπίπτω, *I fall upon*

προσπίπτω, *I fall towards, prostrate myself before*

πτέρυξ, -υγος, ἡ, *a wing*

πτῶμα, -ατος, τό, (the fallen body of one dead), *a corpse*

παράπτωμα, -ατος, τό, (a fall beside), *a sin, trespass*

root ΠΙ and ΠΟ, drink

πίνω, *I drink*

καταπίνω, *I drink down, devour, swallow up*

ποτήριον, -ου, τό, *a cup*

ποτίζω, *I give drink to*



root ΠΙΘ, bind

πειθω, *I persuade (bind myself)*ἀπειθέω, *I disbelieve, disobey (not to let myself be bound)*ἀπειθεία, -ας, ἡ, *disobedience, rebellion*ἀπειθής, -ές, *disobedient*πεποίθησις, -εως, ἡ, *trust, confidence*πίστις, -εως, ἡ, *faith, belief, trust*πιστός, -ή, -όν, *faithful, believing*ἄπιστος, -ον, *unbelieving, faithless*ἀπιστία, -ας, ἡ, *unbelief*ὀλιγόπιστος, -ον, *of little faith*πιστεύω, *I have faith (in), believe*ἀπιστέω, *I am unfaithful, disbelieve*

root ΠΛΑ, fill

πίμπλημι, *I fill*ἐπίμπλημι and ἐμπιπλάω, *I fill up*πλήρης, -ες, *full*πληρώω, *I fill, fulfill*ἀναπληρώω, *I fill up*πλήρωμα, -ατος, τό, *fullness*πληθος, -ους, τό, *a multitude*πληθύνω, *I multiply*πλοῦτος, -ου, ὁ, *(fullness), wealth*πλούσιος, -α, -ον, *rich*πλουτέω, *I am rich*πλήν, *(originally 'more than'), however, except*πολύς, πολλή, πολύ, *much, plural many*πλείων, -ον, *larger, more*πλεονάζω, *I abound in, make to abound*πλεονεκτέω, *(I have more), I gain the advantage of, defraud*

πλεονεξία, -ας, ἡ, *greedy desire to have more, covetousness*

root ΣΑΦ, *safe and sound, alive and well*

σώζω, *I save*

διασώζω, *I save (rescue) through (some danger)*

σωτήρ, -ῆρος, ὁ, *a savior, rescuer, preserver, the Saviour*

σωτηρία, -ας, ἡ, *salvation*

σωφρονέω, *I am sober-minded, self-controlled*

(σθένος, -ους, τό, *strength, might [not in the New Testament]*)

ἀσθενής, -ες, *weak*

ἀσθενέω, *I am weak*

ἀσθένεια, -ας, ἡ, *lack of strength, weakness, illness*

root ΣΚΑ, *cover, darken*

σκηνή, -ῆς, ἡ, *a tent, tabernacle*

σκηνόω, *I dwell in a tent, encamp*

σκιά, -ᾶς, ἡ, *a shadow*

ἐπισκιάζω, *I overshadow, envelop*

σκότος, -ους, τό, *darkness*

σκοτία, -ας, ἡ, *darkness*

σκοτίζομαι, *I am covered with darkness, darkened*

root ΣΤΑ, *stand, set*

ἵστημι, *I cause to stand; I stand*

ἀνθίστημι, (*I stand against*), *I resist*

ἀνίστημι, *I cause to rise; I arise*

ἀφίστημι, *I withdraw, depart*

ένίστημι, *I am at hand, am present*

έξιστήμι, (*I set out of one's senses*), *I amaze, am amazed*

έπίστημι, *I stand over, come upon*

ἐπιστάτης, -ου, ό, (*one standing over another*), a master (found only in Luke, used of Jesus)

ἐπίσταμαι, *I understand, know*

καθίστημι, *I set, constitute*

ἀποκαθίστημι and ἀποκαθιστάνω, *I set up again, restore to its former state*

μεθίστημι and μεθιστάνω, *I transfer, remove*

παρίστημι, *I am present, stand by*

προΐστημι, *I stand in front, lead, rule, practice*

συνίστημι and συνιστάνω, *I commend; I stand with, consist*

στάσις, -εως, ή, a standing; an insurrection

ἀνάστασις, -εως, ή, (*a standing up*), resurrection

ἔκστασις, -εως, ή, (*standing outside oneself*), bewilderment, a trance

ὑπόστασις, -εως, ή, (*a standing under*), substance, confidence

ἀκαταστασία, -ας, ή, *instability, disturbance, revolution*

root ΣΤΑΥ or ΣΤΑΦ, lengthened form of ΣΤΑ

σταυρός, -οῦ, ό, a cross

σταυρώω, *I crucify*

συνσταυρώω, *I crucify along with*

root ΣΤΕΛ, set in order, equip

ἀποστέλλω, *I send away (with a commission)*

ἀπόστολος, -ου, ό, an Apostle

διαστέλλομαι, *I command, charge expressly*

ἐξαποστέλλω, *I send forth*

ἐπιστολή, -ής, ή, (*thing sent by a messenger*), a letter

στολή, -ής, ή, (*a piece of equipment, especially of clothes, apparel*), a long robe, a festal robe

root ΣΤΡΕΦ, turn

στρέφω, *I turn*ἀναστρέφω, *I return; I live*ἀναστροφή, -ῆς, ἡ, *conduct*διαστρέφω, *I pervert*ἐπιστρέφω, *I turn to, return*ὑποστρέφω, *I return*

root ΤΑΓ, arrange, order

τάσσω, *I arrange, appoint, order*ἀντιτάσσομαι, *I range in battle against, resist*ἀποτάσσομαι, *I separate myself, take leave of, forsake*διατάσσω, *I command*ἐπιτάσσω, *I command*ἐπιταγή, -ῆς, ἡ, *a command, order, authority*ὑποτάσσω, *I subject*τάξις, -εως, ἡ, *an arrangement, order, right order, office*

root ΤΕΛ, end

τέλος, -ους, τό, *end*τελέω, *I finish, fulfill*ἐπιτελέω, *I complete, perform*συντελέω, *I finish, accomplish*συντέλεια, -ας, ἡ, *completion, consummation*τέλειος, -α, -ον, *complete, perfect, mature*τελειόω, *I complete, make perfect*τελευτάω, *(I come to the end of life), I die*τέσσαρες, -αρα, *four*δεκάτεσσαρες, -αρα, *fourteen*τεσσαράκοντα, *indeclinable, forty*τέταρτος, -η, -ον, *fourth*τράπεζα, -ης, ἡ, *(four-footed), a table*

root TI, honor, pay

τιμή, -ῆς, ἡ, honor, price

τιμάω, I honor

ἐπιτιμάω, I rebuke, warn

τίμιος, -α, -ον, honorable, precious

ἀτιμάζω, I dishonor, insult

ἀτιμία, -ας, ἡ, dishonor, disgrace

ἐντιμος, -ον, held in honor, precious, prized

τρεῖς, τρία, three

τριακοντα, indeclinable, thirty

τρίτος, -η, -ον, third

τρίς, thrice, three times

ύψηλός, -ή, -όν, high

ύψιστος, -η, -ον, highest

ύψος, -ους, τό, height, heaven

ύψώ, I lift up, exalt

root ΦAF, ΦA, and ΦAN, shine. show

φαίνω, I shine, appear

ἐπιφάνεια, -ας, ἡ, an appearing, manifestation (of Christ in glory)

ἀφανίζω, (I make unseen), I destroy; passive, I vanish

ἐμφανίζω, I manifest

φανερός, -ά, -όν, manifest

φανερώνω, I make manifest

ύπερήφανος, -ον, (showing oneself above others), haughty, disdainful

φημί, (I bring to light, make known), I say

προφητεύω, I prophesy

προφητεία, -ας, ἡ, a prophecy  
 προφήτης, -ου, ό, a prophet  
 φωνή, -ῆς, ἡ, a sound, voice  
 φωνέω, I call  
 συμφωνέω, I am in accord, agree with  
 βλασφημέω, I blaspheme  
 βλασφημία, -ας, ἡ, blasphemy  
 πρόφασις, -εως, ἡ, a pretense, pretext  
 φῶς, (contracted from φάος), φωτός, τό, light  
 φωτεινός, -ή, -όν, shining, brilliant  
 φωτίζω, I shed light on, enlighten

root ΦΕΡ, bear

φέρω, I carry, bear, lead  
 ἀποφέρω, I carry off, bear away  
 διαφέρω, (I bear apart), I differ  
 εἰσφέρω, I bring in, into  
 ἐκφέρω, I carry out, bring out  
 προσφέρω, I bring to, offer  
 προσφορά, -ας, ἡ, an offering, a sacrifice  
 συμφέρω, I bring together; it is profitable  
 φορέω, I bear, carry, wear  
 καρποφορέω, I bear fruit  
 πληροφορέω, I accomplish, satisfy fully, fully convince  
 φορτίον, -ου, τό, a burden, load

root ΦΡΕΝ (in φρήν, midriff; heart, mind)

φρονέω, I think  
 καταφρονέω, I despise, scorn  
 σωφρονέω, I am sober minded, self-controlled  
 ταπεινοφροσύνη, -ης, ἡ, lowliness of mind, humility

φρόνιμος, -η, -ον, *prudent*

ἄφρων, -ον, *foolish*

εὐφραίνω, *I rejoice*

root ΦΥ, bring forth

φυλή, -ῆς, ἡ, *a tribe*

φύλλον, -ου, τό, *a leaf*

φύσις, -εως, ἡ, *nature*

φυτεύω, *I plant*

root ΧΑΡ, rejoice

χαίρω, *I rejoice* (2nd aor. pass. ἐ-χάρ-ην)

συνχαίρω, *I rejoice with*

χαρά, -ᾶς, ἡ, *joy, delight*

χάρις, -ιτος, ἡ, *grace, favor*

χάριν, (accusative of the noun χάρις used absolutely, *in favor of, for the pleasure of*), preposition with the gen., *on account of, for the sake of*

χαρίζομαι, *I give freely, forgive*

χάρισμα, -ατος, τό, *a free (gracious) gift*

εὐχαριστέω, *I give thanks*

εὐχαριστία, -ας, ἡ, *thanksgiving*

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χιλιάς, -άδος, ἡ, *a thousand*

χίλιοι, -αι, -α, *a thousand*

χιλίαρχος, -ου, ό, *a military tribune, captain*

τετρακισχίλιοι, -αι, -α, *four thousand*

πεντακισχίλιοι, -αι, -α, *five thousand*

---

χράομαι, *I use*

χρεία, -ας, ἡ, *a need*

χρηστός, -ή, -όν, (*useful, good*), *mild, comfortable, gracious*

χρηστότης, -ητος, ἡ, *goodness, kindness*

χρηζέω, *I have need of*

χρημα, -ατος, τό, (*whatever one uses, a thing*), *money; plural, riches*

χρηματίζω, (*I transact business, hence, consult, deliberate*),

*I make answer (in an oracle), I warn; passive, I am*

*warned by God; I receive a name (from my business), am called*

---

χρυσός, -οῦ, ό, *gold*

χρυσίον, -ου, τό, *gold*

χρύσεος, -α, -αν, contracted χρυσοῦς, -ῆ, -οῦν, *golden*

---

χώρα, -ας, ἡ, *a country*

χωρίον, -ου, τό, *a place, field*

χωρέω, *I make room, hold*

ἀναχωρέω, *I depart*

χωρίζω, *I separate, depart*

---

ψεύδομαι, *I lie*

ψευδομαρτυρέω, *I testify falsely, bear false witness*

ψευδοπροφήτης, -ου, ό, *a false prophet*

ψεῦδος, -ους, τό, *a lie*

ψεύστης, -ου, ό, *a liar*



## APPENDIX I

### THE INDO-EUROPEAN FAMILY OF LANGUAGES

Languages, like individuals, are related to each other in families. According to one estimate there have been approximately 2796 languages in the world and these may be classified into about 26 families.<sup>1</sup> The family which interests the student of New Testament Greek is that which scholars have named the Indo-European family. Besides Greek this family includes seven other sub-families of languages, the Indo-Iranian, Armenian, Albanian, Italic, Celtic, Germanic, and Balto-Slavic. (See Table I on pp. 96f.)

What region was the common center, the home of the parent tongue from which these Indo-European languages have developed, has been a notorious subject of discussion.<sup>2</sup> Earlier investigators were quite confident that it was in Asia — the continent which was the source of the oldest civilization, the traditional site of the Garden of Eden, and the locality where Sanskrit was spoken. But more recently certain scholars have favored the hypothesis that localizes what is popularly called 'the cradle of the Aryans' in the region extending north of the Black Sea and Caucasia, and south and west of the Volga River.<sup>3</sup>

Beginning about 3000 B.C. it is probable that successive migrations of tribes left the old home and drifted, some south-

<sup>1</sup> Louis H. Gray, *Foundations of Language* (New York, 1939), pp. 417f and 303.

<sup>2</sup> The question has not yet been satisfactorily answered. One of the most recent significant discussions is F. Specht's 'Sprachliches zur Urheimat der Indogermanen' in Kuhn's *Zeitschrift für vergleichende Sprachforschung*, LXVI (1939), pp. 1-74. Further bibliography may be found in Gray, *op. cit.*, pp. 457f.

<sup>3</sup> See, e.g., Harold H. Bender, *The Home of the Indo-Europeans* (Princeton, 1922), and Gray, *op. cit.*, pp. 304-310.

TABLE I THE INDO-EUROPEAN LANGUAGES

Extant modern languages are in the last column.

INDO-IRANIAN	Indic	Vedic Sanskrit; Classical Sanskrit	Pāli, Prakrit dialects	Bengali Hindi Marathi Gujerati etc.
	Iranian	Avestan Old Persian	Pahlavi Sogdian Sacian	Mod. Persian Kurdish Ossetan Afghan Baluchi etc.
ARMENIAN			Old Armenian	Armenian
ALBANIAN				Albanian
GREEK	East Greek	Attic-Ionic Arcadian- Cyprian Aeolic: Lesbian, Thessalian, Boeotian	The koine or Hellenistic Greek	Mod. Greek
	West Greek	NW Greek: Locrian, Phocian, Elean  Doric: Laconian, Argolic, Corinthian Cretan, etc		(Tsaconian dialect)
ITALIC	Latin- Faliscan	Latin Faliscan	Vulgar Latin	French Provençal Catalan Spanish Portuguese Italian Rhaeto- Roman Rumanian
	Oscan- Umbrian	Oscan Umbrian Paelignian Volscian, etc.		

Table I, continued

CELTIC	Gaelic		Old Irish	Irish Scotch Gaelic Manx
	Britannic		Old Welsh Old Cornish Old Breton	Welsh Breton
	Continental	Celtic Inscriptions		
GERMANIC	East Germanic		Gothic	
	North Germanic		Old Norse	Swedish Danish Norwegian Icelandic
	West Germanic	Anglo- Frisian	Old English Old Frisian	English Frisian
		German $\left\{ \begin{array}{l} \text{Low} \\ \text{High} \end{array} \right.$	Old Saxon Old Low Franconian Old High German	Dutch German
BALTO-SLAVIC	Baltic		Old Lithu- anian Old Lettic Old Prussian	Lithuanian Lettic
	Slavic	South Slavic	Old Church Slavic	Bulgarian Serbo-Croatian Slovenian
		West Slavic	Polabian	Bohemian Slovak Polish Wendish
		East Slavic		Great Russian White Russian Ukrainian

—From Carl D. Buck, *Comparative Grammar of Greek and Latin* (2nd impression, Chicago, 1937), pp. 3f.

Tocharian and Hittite likewise belong to the Indo-European family but their exact relationships have not yet been fully determined.

east to the Ganges valley, others westward throughout Europe.<sup>4</sup> No remains of the parent Indo-European tongue are extant, but, by means of comparative linguistics, scholars have been able to reconstruct a large part of its vocabulary and grammar.<sup>5</sup>

The method and validity of comparative linguistics can be illustrated within one branch of the Indo-European family. The Romance languages are obviously related because it can be observed that, within historic times, they have assumed their present forms in developing from their common source, the Latin language. Thus, for example, the Latin word *caballus*, meaning 'a pack-horse, a nag,' is the origin of all Romance words for 'horse,' such as French *cheval*, Spanish *caballo*, Italian *cavallo*, Portuguese *cavallo*, Rumanian *cal*, Provençal and Catalan, *cavall*.<sup>6</sup> So, too, when various extant Indo-European languages are compared, the hypothetical parent tongue may be reconstructed with a considerable degree of probability. Thus, the fact that the Greek word *μήτηρ* resembles the Sanskrit *mātár-*, Avestan (Old Persian) *mātā*, Old Armenian *mair*, Latin *māter*, Old High German *muoter* (modern German *Mutter*), Old Irish *māthir*, Old Slavic *mati*, etc., renders it highly probable that all these words have come from an Indo-European word *\*māter-*.<sup>7</sup>

<sup>4</sup> Today all of the languages of Europe belong to the Indo-European family except Basque, Estonian, Finnish, Hungarian, Lapp, and Turkish.

<sup>5</sup> The most recent works of this kind are A. Walde and J. Pokorny, *Etymologisches Wörterbuch der indogermanischen Sprachen* (3 vols., Berlin and Leipzig, 1930-32), A. Meillet, *Introduction à l'étude comparative des langues indo-européennes* (7th ed., Paris, 1934), and H. Hirt, *Indogermanische Grammatik* (7 vols., Heidelberg, 1921-37).

<sup>6</sup> For still other dialectical forms, see W. Meyer-Lübke, *Romanisches etymologisches Wörterbuch* (3rd ed., Heidelberg, 1930), s.v. *caballus*.

<sup>7</sup> The asterisk signifies that this word does not appear in any historical source. For other derivations from this stem, see Walde-Pokorny, *op. cit.*, s.v., *māter-*.

The words for 'horse' in the Romance languages, all of which have originated from the same Latin word, are said to be cognate to one another. So, too, besides words in English which are borrowed or derived from Greek (such as the derivatives supplied in Part I), other English words are said to be cognate to words in Greek. Cognate words, as their name indicates,<sup>8</sup> are words, in different languages, which are 'related' to each other because they have descended from the same ancestor. Though Greek and English have been separated from their common parent stock for so many centuries and have become widely different in so many respects, linguists have observed that some of the differences can be accounted for in terms of regular phonetic changes. Thus, because Greek and English are sister languages, it is possible to identify words in each which have descended from the same words in the primitive Indo-European speech. Jacob Grimm (1785-1863) formulated a statement of the mutation of consonants involved in the development of the Teutonic languages.<sup>9</sup> (In all languages consonants are the skeleton-letters of words, for vowel-sounds are far from being as persistent — a fact which may be observed by noting the differing local pronunciations of the same words in our own language.)<sup>10</sup>

How Grimm's law operates is shown in the following table, which indicates what forms the consonants in the Greek group will assume in the English group, and illustrates them by a few examples. The Greek declensional terminations have, of course,

<sup>8</sup> Latin *cognatus*, 'related (by blood).'

<sup>9</sup> For a most interesting account of the steps by which the present formulation of Grimm's law was attained, see Leonard Bloomfield's book entitled *Language* (New York, 1933), pp. 14f and 347-359.

<sup>10</sup> E.g., a man wears a 'doiby' hat in the Bronx, a 'darby' in Great Britain, and a 'derby' elsewhere.

no correspondence in the English words. Other words which might be thought to be exceptions to Grimm's law are accounted for by Grassmann's law and Verner's law.<sup>11</sup>

The consonants which are involved are those that form the so-called square of mutes;

	voiceless	voiced	aspirate
Labials (lip sounds)	π	β	φ
Dentals (teeth sounds)	τ	δ	θ
Palatals (palate sounds)	κ	γ	χ

1. The voiceless stops, π, τ, κ, are represented in cognate English words by *f*, *th*, *h*.

(a) π and <i>f</i>	English cognate
πατήρ 'father'	father
πληγή 'stroke, blow'	flick, flog
πολύς 'much'	full, fill
πούς 'foot'	foot
πῦρ 'fire'	fire
(b) τ and <i>th</i>	
ὀδούς (stem ὀδόντ-) 'tooth'	tooth
τρεῖς 'three'	three
(c) κ and <i>h</i>	
καρδία 'heart'	heart
καρπός 'fruit'	harvest
κύων (stem κυν-) 'dog'	hound

2. The voiced stops, β, δ, γ, are represented in cognate English words by *p*, *t*, *k*.

<sup>11</sup> A succinct statement of these laws may be read in Webster's *New International Dictionary*, 2nd ed., s.vv.

(a)	β and p	English cognate
	βύρσα 'a hide'	purse
	κύβος 'loin'	hip
(b)	δ and t	
	δρῦς 'oak'	tree
	δύο 'two'	two
	ὀδόντ- 'tooth'	tooth
(c)	γ and k	
	γένος 'race, family'	kin
	γόνυ 'knee'	knee
	γινώσκω (stem γνω-) 'know'	know

3. The aspirated stops, φ, θ, χ, are represented in cognate English words by b, d, g.

(a)	φ and b	English cognate
	φέρω 'I bear'	bear
	φράτηρ 'a member of a brotherhood'	brother
(b)	θ and d	
	θυγάτηρ 'daughter'	daughter
	θύρα 'door'	door
	μέθυ 'wine'	mead
	τίθημι (stem θε-) 'I put, place'	do
(c)	χ and g	
	ὑψέω 'I uphold, carry, ride'	weigh
	χίην (dat. plu. χησί) 'goose'	goose
	χόρτος 'enclosure, grass'	garden

## APPENDIX II

### PREPOSITIONS IN COMPOSITION WITH VERBS

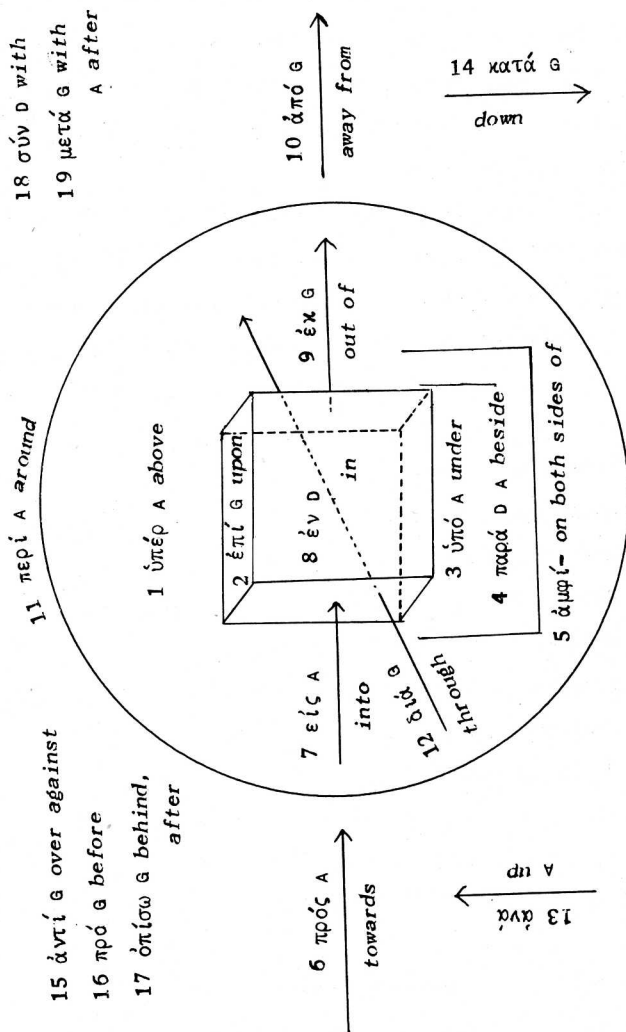
Originally a preposition was an auxiliary word which assisted in defining and clarifying the significance of the case of a noun.<sup>1</sup> When a preposition is compounded with a verb its primitive connotation may acquire various other functions and meanings. One of the most important of these is the so-called 'perfective' use of the preposition. When used in this way the preposition usually completes or emphasizes the action conveyed by the simple verb. All Indo-European languages employ prepositions in this perfectivizing sense. Compare, for example, the English verbs *bring* and *bring up*, *burn* and *burn up*, *carry* and *carry off*, *drink* and *drink up*, *eat* and *eat up*, *follow* and *follow up* or *follow through*, *go* and *go away*, *knock* and *knock down*, *make* and *make over*, *pluck* and *pluck out*, *speak* and *speak out*, *wake* and *wake up*, *work* and *work out*. In each instance the compound verb intensifies the sense of the simple verb. So too in Greek—although Greek and English do not always use the same preposition to convey the same idea. Compare ἐργάζομαι, *I work*, with κατεργάζομαι, *I work out* (literally *down to the finish*, see Phil. 2:12); καίομαι, *I burn*, with κατακαίομαι, *I burn up*, *burn completely* (see Matt. 3:12); ἐσθίω, *I eat*, with κατεσθίω, *I eat up*, *devour* (see Luke 20:47).<sup>2</sup>

<sup>1</sup> See, further, A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (5th ed., New York, 1931), pp. 553-557. The primary meanings of Greek prepositions used with various cases may be seen in Table II on p. 103.

<sup>2</sup> For additional information about perfective verbs see J.H. Moulton, *A Grammar of New Testament Greek*, vol. I, *Prolegomena*, (3rd ed., Edinburgh, 1908), pp. 111-118.



TABLE II GEOMETRIC ARRANGEMENT OF THE GREEK PREPOSITIONS



- Notes: 1. The symbols G, D, and A should be read: "with the genitive case means," "with the dative case means," and "with the accusative case means." Number 5 appears in the New Testament only in compound words.
2. Only the basic meanings of prepositions with certain cases are given here. For other meanings with other cases, a lexicon should be consulted.

In the following list each preposition is analyzed as to its principal meanings when in composition with verbs. Most of the semantic shifts are perfectly clear. Occasionally, however, the meaning of the compound verb cannot easily be determined from the separate meanings of its component parts. Thus, the force of ἀπό in ἀποκρίνομαι and in ἀποθνήσκω is no longer obvious. Perhaps originally the former verb meant 'I answer back' and the latter 'I die off.'

It will be remembered that a preposition which ends in a vowel drops that vowel when compounded with a verb which begins with a vowel, as ἀπέρχομαι from ἀπό and ἔρχομαι. The only exceptions to this rule are compounds with περί and πρό, which do not drop their final vowel, as προάγω and περιάγω.

ἀνά (1) Root meaning *upwards*

ἀναβαίνω, *I go up*

ἀνίστημι, *I cause to stand up*

(2) *Again, anew, thoroughly*

ἀναζάω, *I live again, revive*

ἀναπαύω, *I give rest to (someone) thoroughly, refresh*

ἀνασταυρόω, *I crucify afresh*

(3) *Back, backwards, to and fro*

ἀναστρέφω, *I turn upside down, turn back, walk to and fro, conduct myself, live*

ἀναστροφή, *'walk,' conduct*

ἀντί (1) Root meaning *opposite, against, over against*

ἀντιπαρέρχομαι, *I pass by [παρά] on the other side*

ἀντιλέγω, *I speak against, oppose, resist*

ἀντίχριστος, *an opponent of Christ, antichrist*

(2) *Requital*

ἀνταποδίδωμι, *I give back as an equivalent, recompense or requital* (ἀντί expresses the idea of a full, complete return)

ἀντιμισθία, *reward, requital*

(3) *Substitution*

ἀνθύπατος (ἀντί and ὑπατος, an alternative form of ὑπέρτατος, *supreme*), a *proconsul*

Perhaps ἀντίχριστος should be classified here as 'one who assumes the guise of Christ (in order to seduce His people)'

ἀπό (1) *Root meaning away from*

ἀπέρχομαι, *I depart from*

ἀποκαλύπτω, *I withdraw a cover from, uncover, reveal*

(2) *Back again* (like Latin *re-*)

ἀποδίδωμι, *I give back, return*

ἀπολαμβάνω, *I take back, recover*

(3) *Perfective*

ἀπέχω, *I have fully, have received* (in full), see Matt.

6:2, 5, 16; also in sense (1), *I am away, distant*;

middle, *I hold myself off from, abstain*

ἀπόλλυμι, *I destroy utterly; middle, I perish completely*

ἀπολούομαι, *I wash off myself thoroughly*

διά (1) *Root meaning through*

διέρχομαι, *I go through, pass through*

(2) *Distribution*

διαγγέλλω, *I publish abroad, proclaim*

διαδίδωμι, *I distribute*

(3) *Transition, change*διαβάλλω, *I throw across, slander*διαλλάσσω, *I change (make other [ἄλλος] than), reconcile*(4) *Separation*διασπᾶω, *I tear apart*(5) *Perfective*διαβεβαιόομαι, *I assert confidently, emphatically*διακαθαρίζω, *I cleanse thoroughly*διαφυλάσσω, *I guard carefully*εἰς Root meaning *into*εἰσέρχομαι, *I go into, enter*ἐκ (1) Root meaning *from out of*ἐκβάλλω, *I cast out*ἐξέρχομαι, *I go out*(2) *Perfective*ἐκπληρόω, *I fill completely*ἐξαπορέομαι, *I am utterly at a loss*ἐν (1) Root meaning *in*ἐνοικέω, *I dwell in*(2) *Motion into*ἐμβαίνω, *I step into [a boat], I embark*ἐπί (1) Root meaning *on, upon*ἐπιβάλλω, *I cast, lay, or put upon*ἐπιτίθημι, *I lay, set, or place upon*(2) *Motion towards*

ἐπέρχομαι, *I come upon* (sometimes with hostility)

ἐπιβάλλω, *I lay or put upon*

(3) *Upwards*

ἐπαίρω, *I lift up, raise*

(4) *Superintendence*

ἐπίσκοπος, *one who oversees, a bishop*

ἐπιστάτης, *one who is set over, a master*

κατά (1) *Root meaning down from, down*

καταβαίνω, *I go down*

(2) *Opposition*

κατακρίνω, *I give judgment against, condemn*

καταράομαι, *I pray against, curse*

(3) *In succession, in order*

καταρτίζω, *I set in order, mend*

κατευθύνω, *I make straight, guide, direct*

(4) *After, behind*

κατακολουθέω, *I follow after*

καταλείπω, *I leave behind, forsake*

(5) *Perfective*

κατεργάζομαι, *I work out thoroughly, accomplish*

κατεσθίω, *I eat up, devour*

μετά (1) *Root meaning association with*

μεταδίδωμι, *I share (a thing) with (anyone), impart*

μετέχω, *I partake of, share in*

(2) *Change, alteration*

μεταβαίνω, *I pass from one place to another, depart*

μεταμορφώω, *I change to another form, transform, trans-*

*figure*

μετανοέω, *I change my mind or purpose, repent*

(3) *After, in search of*

μεταπέμπω, *I send after or for, summon*

παρά (1) *Root meaning beside, near*

παραγίνομαι, *I am at hand, arrive*

παρακαλέω, *I call to my side, summon, admonish, entreat,  
encourage, comfort*

(2) *Violation, transgression, neglect*

παραβαίνω, *I go by the side of (and beyond), overstep,  
transgress*

παρακούω, *I hear amiss, hear without heeding, disobey*

περί (1) *Root meaning in a circuit about, around*

περιβάλλω, *I throw around, I clothe*

περιπατέω, *I walk about, Hebraistically, in an ethical  
sense, I conduct myself, live*

(2) *Beyond (because that which surrounds a thing does not  
belong to the thing itself but is beyond it)*

περισσεύω, *I exceed (the ordinary, the necessary), I  
abound, cause to abound*

πρό *Root meaning before (of place or time), forth*

προάγω, *I lead forth, go before*

προγινώσκω, *I know beforehand, foreknow*

προφητεύω, *I foretell, speak forth, prophesy*

πρός (1) *Root meaning to, towards*

προσέρχομαι, *I come to, approach*

προσέχω, *I bring to; with τὸν νοῦν, I turn the mind to,*

*attend to, give heed to myself, beware*  
*προσκυνέω, I kiss the hand to (towards) one (in token*  
*of reverence), fall down before, worship*

(2) *On, at*

*προσκόπτω, I strike (the hand or foot) against, stumble*  
*at*

σύν (1) *Root meaning together with*

*συνάγω, I gather together*

*συνεργέω, I work together*

*συνίημι, (I bring together in the mind), I understand*

(2) *Perfective*

*συνθρύπτω, I break in pieces, crush utterly*

*συνκαλύπτω, I veil (cover) completely*

*συντηρέω, I keep safe*

ὑπέρ *Root meaning over, above*

*ὑπερβάλλω, (I throw over or beyond), I exceed, surpass*

*ὑπερέχω, (I have or hold over), I am superior, excel*

*ὑπερνικάω, I am more than a conqueror*

ὑπό *Root meaning under, hence of subjection and compliance*

*ὑποδέομαι, I bind under (the foot)*

*ὑπομένω, (I remain under), I remain, persevere, endure*

*ὑπάγω, (I lead under), I withdraw myself, depart*

APPENDIX III TABLE OF CORRELATIVE PRONOUNS AND ADVERBS

	DEMONSTRATIVE	INTERROGATIVE	INDEFINITE	RELATIVE and/or INDEFINITE RELATIVE
SIMPLE	ὅδε, this (here) οὗτος, this (near) ἐκεῖνος, that (yonder)	τίς; who? which? what?	τις, someone, anyone	ὅς, who, which ὅστις, whoever, which- ever
PLACE	αὐτοῦ, there, here ᾧδε, hither, here	ποῦ; where?	πού, somewhere	οὗ, where, whither ὅπου, where, whither
	ἐντεῦθεν, hence ἐκεῖθεν, thence	πόθεν; whence?		ὅθεν, whence
MANNER	ἐκεῖ, there ἐνθάδε, here, hither			
TIME	οὕτως, thus, so	πῶς; how?	πῶς, at all, somehow, in any way	ὥς, as, about
	νῦν and νυνί, now τότε, then	πότε; when?	ποτέ, at some time, once, ever	ὅτε, when ὅταν, whenever, when
QUANTITY	τοσοῦτος, so great, so much	πόσος; how great? how much?		ὅσοις, as great as, as much as
QUALITY	τοιούτος, of such a kind, such	ποῖος; of what sort? what?		οἷος, such as ὅποιοις, of what sort
SIZE	τηλικοῦτος, so large, so great	πηλίκος; how large? how great?		ἡλίκος, what size of



# APPENDIX IV

## PRINCIPAL PARTS OF SOME IMPORTANT VERBS

The following list of principal parts is a summary of some of the important verbs in the New Testament. The seven irregular verbs which are given above on pages 60-61 have not been repeated here. The enclosing of a principal part in parentheses signifies that no form of the tense system immediately derived from that part occurs in the New Testament. In some instances, however, compound verbs which involve that principal part are found in the New Testament. It will be understood that, because of the exigencies of space, the definitions of these verbs have been severely limited.

PRESENT	FUTURE	AORIST	PERFECT ACTIVE	PERFECT MIDDLE	AORIST PASSIVE
ἀγαπάω <i>love</i>	ἀγαπήσω	ἠγάπησα	ἠγάπηκα	ἠγάπημαι	ἠγαπήθην
ἄγω <i>lead</i>	ἄξω	ἠγάγον ἠῆξα	(ἦχα)	ἦγμαι	ἦχθην
αἴρω <i>take up, take away</i>	ἀρῶ	ἦρα	ἦρκα	ἦρμαι	ἦρθην
αἰτέω <i>ask for</i>	αἰτήσω	ἦτησα	ἦτηκα	(ἦτημαι)	ἦτήθην
ἀκούω <i>hear</i>	ἀκούσω	ἤκουσα	ἀκήκοα	(ἤκουσμαι)	ἠκούσθην
ἁμαρτάνω <i>sin</i>	ἁμαρτήσω	ἡμάρτησα ἡμαρτον	ἡμάρτηκα	(ἡμάρτημαι)	(ἡμαρτήθην)

PRESENT	FUTURE	AORIST	PERFECT ACTIVE	PERFECT MIDDLE	AORIST PASSIVE
ανοίγω <i>open</i>	ανοίξω	άνεφξα ήνοιξα ήνεφξα	άνεφγα	άνεφγμαι ήνεφγμαι ήνοιγμαι ήνεφχθην	άνεφχθην ήνοιχθην ήνεφχθην
ἀπόλλυμι <i>destroy</i>	ἀπολέσω ἀπολῶ	ἀπώλεσα	ἀπόλωλα		
ἀποστέλλω <i>send</i>	ἀποστελῶ	ἀπέστειλα	ἀπέσταλκα	ἀπέσταλμαι	ἀπέστάλην
ἀφίημι <i>let go; forgive</i>	ἀφήσω	ἀφήκα	ἀφεῖκα	ἀφεῖμαι	ἀφέθην
βάλλω <i>throw</i>	βαλῶ	έβαλον έβαλα	βέβληκα	βέβλημαι	έβλήθην
γεννάω <i>beget</i>	γεννήσω	έγέννησα	γεγέννηκα	γεγέννημαι	έγεννήθην
γίνομαι <i>become</i>	γενήσομαι	έγενόμην	γέγονα	γεγένημαι	έγενήθην
γινώσκω <i>know</i>	γνώσομαι	έγνων	έγνωκα	έγνωσμαι	έγνώσθην
γράφω <i>write</i>	γράψω	έγραψα	γέγραφα	γέγραμμαι	έγράφην
δείκνυμι <i>show</i>	δείξω	έδειξα	(δέδειχα)	δέδειγμαι	έδείχθην
δίδωμι <i>give</i>	δώσω	έδωκα	δέδωκα	δέδομαι	έδόθην
διώκω <i>pursue</i>	διώξω	έδίωξα	(δεδίωχα)	δεδίωγμαι	έδιώχθην
δοξάζω <i>glorify</i>	δοξάσω	έδοξασα	(δεδόξακα)	δεδόξασμαι	έδοξάσθην
ἐγείρω <i>raise up</i>	ἐγερω	ἤγειρα		ἐγήγερμαι	ἠγέρθην
ἐλέγχω <i>convict, reprove</i>	ἐλέγξω	ἤλεγξα			ἠλέγχθην
ἐλεέω <i>pity</i>	ἐλεήσω	ἠλέησα	(ἠλέηκα)	ἠλέημαι	ἠλεήθην

PRESENT	FUTURE	AORIST	PERFECT ACTIVE	PERFECT MIDDLE	AORIST PASSIVE
ἐλπίζω <i>hope</i>	ἐλπιδῶ	ἤλπισα	ἤλπισκα		
ἔρωτάω <i>ask</i>	ἔρωτήσω	ἠρώτησα	(ἠρώτηκα)	(ἠρώτημαι)	ἠρωτήθην
ἐτοιμάζω <i>prepare</i>	ἐτοιμάσω	ἠτοίμασα	ἠτοίμακα	ἠτοίμασμαι	ἠτοιμάσθην
εὐαγγελίζω <i>preach the gospel</i>	(εὐαγγελίσω)	εὐηγγέλισα	(εὐηγγέλικα)	εὐηγγέλισμαι	εὐηγγελίσθην
εὐλογέω <i>bless</i>	εὐλογήσω	εὐλόγησα	εὐλόγηκα	εὐλόγημαι	εὐλογήθην
εὐρίσκω <i>find</i>	εὐρήσω	εὔρον	εὔρηκα	(εὔρημαι)	εὔρέθην
ἔχω <i>have</i>	ἔξω	ἔσχον	ἔσχηκα		
ἦκω <i>am come</i>	ἦξω	ἦξα	ἦκα		
θαυμάζω <i>marvel</i>	θαυμάσμαι	ἐθαύμασα	(τεθαύμακα)		ἐθαυμάσθην
θεραπεύω <i>heal</i>	θεραπεύσω	ἐθεράπευσα	(τεθεράπευκα)	τεθεράπευμαι	ἐθεραπεύθην
θύω <i>sacrifice</i>		ἔθυσα		τέθυμαι	ἐτύθην
ἵστημι <i>stand</i>	στήσω	ἔστησα ἔστην	ἔστηκα	(ἔσταμαι)	ἑστάθην
καθαρίζω <i>cleanse</i>	καθαριῶ	ἐκαθάρισα		κεκαθάρισμαι	ἐκαθαρίσθην
καλέω <i>call</i>	καλέσω	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην
κηρύσσω <i>proclaim</i>	κηρύξω	ἐκήρυξα	(κεκήρυχα)	(κεκήρυγμαι)	ἐκηρύχθην
κρίνω <i>judge</i>	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην
λαλέω <i>speak</i>	λαλήσω	ἐλάλησα	λελάληκα	λελάλημαι	ἐλαλήθην

PRESENT	FUTURE	AORIST	PERFECT ACTIVE	PERFECT MIDDLE	AORIST PASSIVE
λαμβάνω <i>take</i>	λήψομαι	ἔλαβον	εἴληφα	εἴλημμαι	ἐλήμφθην
λείπω <i>leave</i>	λείψω	ἔλιπον	(λέλοιπα)	λέλειμμαι	ἐλείφθην
λύω <i>loose</i>	λύσω	ἔλυσα	έλυκα	έλυμαι	έλύθην
μαρτυρέω <i>bear witness</i>	μαρτυρήσω	ἐμαρτύρησα	μεμαρτύρηκα	μεμαρτύρημαι	ἐμαρτυρήθην
μένω <i>remain</i>	μενῶ	ἔμεινα	μεμένηκα		
ξηραίνω <i>dry up</i>		ἐξήρανα		ἐξήραμμαι	ἐξηράνθην
οἰκοδομέω <i>build</i>	οἰκοδομήσω	ῥκοδομήσα		ῥκοδομήμαι	ῥκοδομήθην
πάσχω <i>suffer</i>	(πείσομαι)	ἔπαθον	πέπονθα		
πείθω <i>persuade</i>	πείσω	ἔπεισα	πέποιθα	τέπεισμαι	ἐπείσθην
πειράζω <i>tempt</i>	(πειράσω)	ἐπείρασα	(πεπείρακα)	πεπείρασμαι	ἐπειράσθην
πέμπω <i>send</i>	πέμψω	έπεμψα	(πέπομφα)	(πέπεμμαι)	έπέμφθην
πίνω <i>drink</i>	πίομαι	ἔπιον	πέπωκα	(πέπομαι)	έπόθην
πίπτω <i>fall</i>	πεσοῦμαι	ἔπεσον ἔπεσα	πέπτωκα		
πιστεύω <i>believe</i>	πιστεύσω	ἐπίστευσα	πεπίστευκα	πεπίστευμαι	ἐπίστεύθην
πληρόω <i>fill, fulfill</i>	πληρώσω	ἐπλήρωσα	πεπλήρωκα	πεπλήρωμαι	ἐπληρώθην
ποιέω <i>do, make</i>	ποιήσω	έποίησα	πεποίηκα	πεποίημαι	(έποιήθην)
πράσσω <i>do, perform</i>	πράξω	ἔπραξα	πέπραχα	πέπραγμαi	

PRESENT	FUTURE	AORIST	PERFECT ACTIVE	PERFECT MIDDLE	AORIST PASSIVE
σπείρω <i>sow</i>	(σπερῶ)	ἔσπειρα		ἔσπαρμαι	ἐσάρην
σταυρόω <i>crucify</i>	σταυρώσω	ἐσταύρωσα	(ἐσταύρωκα)	ἐσταύρωμαι	ἐσταυρώθην
στηρίζω <i>strengthen</i>	στηρίξω στηρίσω	ἐστήριξα ἐστήρισα		ἐστήριγμαι	ἐστηρίχθην
στρέφω <i>turn</i>	(στρέψω)	ἔστρεψα		(ἔστραμμαι)	ἐστράφην
σώζω <i>save</i>	σώσω	ἔσωσα	σέσωκα	σέσωμαι σέσωμαι	ἐσώθην
τελέω <i>finish, fulfill</i>	(τελέσω)	ἐτέλεσα	τετέλεκα	τετέλεσμαι	ἐτετέλεσθην
τηρέω <i>keep</i>	τηρήσω	ἐτήρησα	τετήρηκα	τετήρημαι	ἐτηρήθην
τίθημι <i>place, put</i>	θήσω	ἔθηκα	τέθεικα	τέθειμαι	ἐτέθην
τιμάω <i>value, honor</i>	τιμήσω	ἐτίμησα	(τετίμηκα)	τετίμημαι	(ἐτιμήθην)
φανερῶ <i>make manifest</i>	φανερῶσω	ἐφανέρωσα	(πεφανέρωκα)	πεφανέρωμαι	ἐφανερώθην
φιλέω <i>love</i>	(φιλήσω)	ἐφίλησα	πεφίληκα	(πεφίλημαι)	(ἐφίληθην)
χαίρω <i>rejoice</i>	χαρήσομαι				ἐχάρην

## APPENDIX V

### FEMININE NOUNS OF THE SECOND DECLENSION

The beginner in Greek learns that, with a very few exceptions, nouns of the second declension ending in -ος are masculine in gender. The exceptions which occur most frequently in the New Testament are ἡ ὁδός and ἡ ἔρμος. Besides these two words, however, there are -- suprisingly enough -- thirty-two additional feminine nouns of the second declension in the New Testament, as well as eighteen other nouns of the second declension which are sometimes masculine and sometimes feminine. Examples of the second group include the words παρθένος and θεός; the former, which is usually feminine, is masculine in Revelation 14:4, and the latter is feminine in Acts 19:37, where it refers to the goddess Artemis (sometimes called Diana).

In several cases what now functions as a noun was originally an adjective of two terminations used with a feminine noun. In the course of time, however, the latter came to be omitted, and the adjective alone was felt to be sufficient. For example, the adjective ἄβυσσος, -ον, means *bottomless*; ἡ ἄβυσσος (supply χώρα, *place*) means *the bottomless place*, hence *the abyss*.

In the following lists the numeral which follows the definition indicates the number of times which that Greek noun appears in the New Testament.

## A. Feminine Nouns of the Second Declension

- ἄβυσσος, -ου, ἡ, *the abyss* (9)  
 ἀμέθυστος, -ου, ἡ, *an amethyst* (1)  
 ἄμμος, -ου, ἡ, *sand* (5)  
 ἄμπελος, -ου, ἡ, *a vine* (9)  
 βάσανος, -ου, ἡ, *pain, torment* (3)  
 βίβλος, -ου, ἡ, *a book* (10)  
 βύσσος, -ου, ἡ, *linen* (1)  
 διάλεκτος, -ου, ἡ, *a language* (6)  
 διέξοδος, -ου, ἡ, *a thoroughfare* (1)  
 δοκός, -οῦ, ἡ, *a beam, a log* (6)  
 εἴσοδος, -ου, ἡ, *an entrance* (5)  
 ἔξοδος, -ου, ἡ, *a departure* (3)  
 ἔρημος, -ου, ἡ, *a desert, wilderness* (as a substantive, 34)  
 καλλιέλαιος, -ου, ἡ, *a cultivated olive tree* (1)  
 κέδρος, -ου, ἡ, *a cedar* (1)  
 κιβωτός, -οῦ, ἡ, *a box, ark* (6)  
 νάρδος, -ου, ἡ, *nard* (2)  
 νῆσος, -ου, ἡ, *an island* (9)  
 νόσος, -ου, ἡ, *a disease* (11)  
 ὁδός, -οῦ, ἡ, *a way, road, journey* (102)  
 παράλιος, -ου, ἡ, *a level place* (1)  
 πάροδος, -ου, ἡ, *a passing* (1)  
 ῥάβδος, -ου, ἡ, *a staff, rod* (12)  
 ῥόδος, -ου, ἡ, *(the island of) Rhodes* (1)  
 σάπφειρος, -ου, ἡ, *a sapphire* (1)  
 σορός, -οῦ, ἡ, *a coffin* (1)  
 σποδός, -οῦ, ἡ, *ashes* (3)  
 στάμνος, -ου, ἡ, *a jar* (1)  
 συκάμινος, -ου, ἡ, *a sycamine tree* (1)

- τρίβος, -ου, ἡ, *a path* (3)  
 τροφός, -οῦ, ἡ, *a nurse* (1)  
 ὕσσωπος, -ου, ἡ, *hyssop* (2)  
 χαλκολίβανος, -ου, ἡ, *burnished bronze* (2)  
 ψῆφος, -ου, ἡ, *a pebble, stone; a vote* (3)

B. Nouns of the Second Declension, Sometimes Masculine,  
 Sometimes Feminine

- ἀλάβαστρος, -ου, ὁ, ἡ, (is also sometimes neuter), *an alabaster jar* (4)  
 ἄρκος, -ου, ὁ, ἡ, *a bear* (1)  
 ἄψινθος, -ου, ὁ, ἡ, *wormwood* (2)  
 βάτος, -ου, ὁ, ἡ, *a thorn or bramble-bush* (4)  
 βήρυλλος, -ου, ὁ, ἡ, *beryl* (1)  
 θεός, -οῦ, ὁ, ἡ, *God, a god, a goddess* (1323)  
 θυρωρός, -οῦ, ὁ, ἡ, *a doorkeeper, porter, janitor* (4)  
 κάμηλος, -ου, ὁ, ἡ, *a camel* (6)  
 κάμινος, -ου, ὁ, ἡ, *a furnace* (4)  
 ληνός, -οῦ, ἡ, rarely ὁ, *a wine press* (4)  
 λίβανος, -ου, ὁ, rarely ἡ, *frankincense* (2)  
 λιμός, -οῦ, ὁ, rarely ἡ, *hunger, famine* (12)  
 μάρμαρος, -ου, ὁ, ἡ, *marble* (1)  
 νεωκόρος, -ου, ὁ, ἡ, *a temple keeper* (1)  
 ὄνος, -ου, ὁ, ἡ, *an ass* (6)  
 παρθένος, -ου, ὁ, ἡ, *a virgin* (15)  
 σμάραγδος, -ου, ὁ, ἡ, *an emerald* (1)  
 συγκληρονόμος, -ου, ὁ, ἡ, *a fellow heir, joint heir* (4)

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ὥσπερ ξένοι χαίρουσι πατρίδα βλέπειν

οὕτως καὶ τοῖς κάμνουσι βιβλίου τέλος